



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Tolson

1833

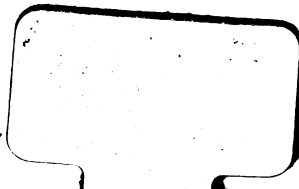
608



6000427050

33.

608.



A PLAN,
FOR ABOLISHING
PLURALITIES,
AND NON-RESIDENCE,

IN THE CHURCH OF ENGLAND,
BY INCREASING THE VALUE OF POOR LIVINGS,

WITHOUT SPOLIATION.

In a Letter to Lord Henley:

WITH A

POSTSCRIPT TO THE CHURCH REFORMATION SOCIETY,

AND THE

DRAFT OF AN ACT OF PARLIAMENT.

By THE REV. GEO. TOWNSEND, M.A.,

Prebendary of Durham, and Vicar of Northallerton,

AUTHOR OF THE ARRANGEMENT OF THE BIBLE, &c. &c.

LONDON:
PRINTED FOR C. J. AND F. RIVINGTON,
ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE;
AND ANDREWS, DURHAM.

1833.

608.



F. HUMBLE, PRINTER, QUEEN-STREET, DURHAM.

TABLE OF CONTENTS.

PART I.

Miscellaneous Remarks on Lord Henley's Pamphlet.

	PAGE.
Prayer of Lord Henley	3
Personal Interest of the Author in the Plan proposed by Lord Henley for Abolishing Deans and Chapters	4—6
Abuse of the Clergy	7
Origin of the Revenues of the Church of Durham	9
Tenure of the same	10
Present Members of that Church	11
Oxford Petition, and Arguments in favor of Deans and Chapters	12—14
Present Enemies of the Church	16
Motives of Lord Henley	17
Purity of Motive no criterion of Truth	18—21
The Courage of the Clergy	22—24
History of the prior Attempts at Church Reform	24—32
Lord Henley's Plan of Church Reform considered	32—37

PART II.

<i>Object and Principle of the Plan of Church Reform proposed by the Author</i>	<i>37—39</i>
Number of Poor Livings in England	39
Origin of their Poverty—former neglect of their Duty by the Bishops	40—49
Cause of the Continuance of that Poverty—neglect of their Duty by the Lay Impropropriators of Church Revenues	49—53
Case of the Ecclesiastical Impropropriators	54—55
Reasons for rejecting the Plans of Mr. Miller and Dr. Burton, as well as that of Lord Henley	56
Foundations of the Plan now proposed	57
Not founded on the Principle of Confiscation—on account of its impolicy and inefficiency	58
—— does not tax Dissenters	59
—— must not require Aid from the Government, but from the parties interested, which are the Patrons and Incumbents.....	60
In what manner the State is interested	61
The Four Principles on which the Plan is founded are sanctioned by four Acts of Parliament—the Queen Anne's Bounty Act —the Gilbert Act—the Archbishop's Act—the Church Building Act	62

	PAGE.
<i>Plan developed</i>	63
The Bishop to return to the Governors of Queen Anne's Bounty the Amount of the Poor Livings.	
The Lords of the Treasury, on good security, to be enabled to advance certain sums at $3\frac{1}{2}$ or 4 per cent.	64
The Incumbent to pay £100. per annum, to be funded and left at compound interest, to repay the Principal.	
The Incumbent to pay 1 per cent of the Interest until the Principal be repaid	64
The Lay Patron to pay 1 per cent. of the Interest, on account of the increased value of the Advowson	65
The Patron, if unwilling to do so, to be empowered to sell the next Presentation to any person who will pay the 1 per cent. Crown Livings, being valuable, to be exempted.	
Chancellor to be empowered to grant the next Presentation of his Poor Livings to any person who would pay the 1 per cent.	66
The remaining 2 per cent., or $1\frac{1}{2}$ per cent., to be raised by assessment upon the Lay Improprators, both of the great Tithes, and of the ancient Church Lands.	
The Bishops to ascertain the Amount of the principal sums required from the Lords of the Treasury.	
The Lay Church Property to be assessed for the Improvement of Livings, in the gift of Laymen.....	67
Good Effects of this Arrangement	67
Livings in the gift of Ecclesiastics, ought not to be taxed to improve the value of the Livings in the gift of Laymen	68
Amount required from the Lords of the Treasury, to increase each Poor Living in the gift of Laymen to £300. per annum.	
Efficiency and Justice of the Plan proposed	69—70
Duty of Rulers, to provide for the Worship of God	71
The Plan proposed Conservative, &c.	71
Objections considered	73
Principle of the Reform Bill applicable to the Lay Improprations	76
Appeal to Lord John Russell, and other Lay holders of Church Property	78
Principle of Lord Harrowby's Bill applicable to Lay Improprations	79
Conclusion—Miscellaneous Remarks	80—82
POSTSCRIPT TO THE CHURCH REFORMATION SOCIETY.	
DRAFT OF AN ACT OF PARLIAMENT.	

PLAN FOR ABOLISHING,

&c. &c.

IN A LETTER TO LORD HENLEY.

“ May the last works of the Church of England, like those of the Church of Thyatira, be more abundant, and more excellent than her first—that so, under the blessing of God, she may, if possible, be presented unto Him, through Jesus Christ, a glorious Church, without blemish and without spot.”—Such are the words with which your Lordship concludes your well-intentioned Pamphlet, and such are the words, and wishes, with which I would begin my own. To this affectionate and fervent prayer, I answer, and every faithful member of that branch of the Holy Catholic Church of Christ, which is established in these realms, will answer, Amen, and Amen. In the same Christian spirit, with which your Lordship has submitted your Plan of Church Reform to his Majesty, to the public, and to the Church, I also would approach to the consideration of the question, concerning the best mode of rendering more efficient the ecclesiastical institutions of the country. Yet a few short years, and we must all render up our account to God, for the privileges we have enjoyed ;

and for the right use we may have made, both of them, and of the talents committed to our trust : and few reflections will be more gratifying to us, at that time, than the consciousness, that we have endeavored to benefit the Church ; and have been thereby instrumental, in promoting the present, and the future welfare of mankind.

As I have the honor to belong to one of those ecclesiastical corporations, which your Lordship would propose to abolish, I am conscious that I shall be considered by many, as not entitled to attention, when I venture to express my opinions on the subject of Church Reform. I must submit, it will be said, to the well known rule, that no man can be permitted to be a judge in his own cause. I am not anxious to disarm this feeling, by any pretensions to extraordinary disinterestedness ; but, in one sense, I cannot be said to be more personally interested than another : for I am convinced, if the government of the country were to pass an immediate resolution, that all the members of the English Chapters should cease to be regarded any longer as Canons, or Prebendaries, ample compensation would be made, for the loss of their existing revenues. I have no other object but that the truth should be elicited ; and I am interested only in the question as an Englishman, and a Christian, alike desirous of the happiness of his country, and of the peace, and welfare of the Church of Christ.

In reviewing the pamphlet which has attracted so much attention, the first argument I would urge against your Lordship's Plan of Church Reform, is

derived from some circumstances in the early history of the humble individual who addresses you ; and who is compelled, therefore, however reluctantly, to introduce himself to your notice.

'Twenty years have now elapsed since the writer of this Letter was ordained to a Curacy of sixty pounds a year, in the Fens of Ely. He was at that time without hope, or prospect, or influential friend. No one of the unbeneficed working Clergy could have had less reason to anticipate the higher preferments of the Church, than the Curate in the Fens. But the study of theology was that which he deemed to be alone exclusively worthy of attention ; and he devoted himself to that study with a perseverance which enabled him eventually to accomplish a work,* which from its unpretending usefulness, was received with favor by Churchmen, Methodists, and Dissenters. God had made it to prosper. Shute Barrington, the late Bishop of Durham, a name never to be pronounced without honor, by all who value piety, benevolence, and every quality which can adorn a Christian Bishop, rewarded the Author, by appointing him to that station which he now holds in the Church. The poor Curate, without interest, or patronage, or corrupt influence of any kind, is elevated, from obscurity to distinction, from small resources to more ample revenue, solely on account of his persevering and unwearied labors in the cause of his Divine Mas-

* The Arrangement of the Old, and New Testament, in Chronological and Historical Order, &c. &c. &c.

ter ; and he has learned to consider, from this, and from many other instances of a similar nature, that thousands of the beneficed and unbeneficed working Clergy, (to use a strange and modern phrase,) by the continuance of these appointments, which are open to all, whether from the peasantry or the peerage, would be encouraged to labor, to perseverance, and to hope. I am certainly desirous that future Bishops of Durham should be able to reward other unpretending and humble laborers in the vineyard ; and that other successors should follow me in the stall at Durham. I cannot believe that any of the proposed "splendid prizes" which your Lordship is willing to substitute in the place of these appointments, after you have abolished the Deans and Chapters, will be either more attractive, or more acceptable to the Clergy, or be less exposed to attack and censure from the people, than those higher offices, which the Church, as at present constituted, is able to command.

Your Lordship is, no doubt, aware that the revenues of the Church of Durham, in consequence of their having escaped from the more atrocious rapacity, of certain of our former Sovereigns, are among the largest of any Cathedral in England ; and they are, therefore, among the principal objects of attack, with some of our modern reformers. Of this, perhaps, we ought not to complain. But we have reason to complain that, though some reformers, among whom your Lordship is one, refrain from the most angry and undeserved abuse : others, who have the same objects in view pursue the holders of these more wealthy en-

dowed appointments with severe and bitter invective ; merely because they have succeeded to the preferments which the public law, has so long sanctioned, and protected. Though I acquit Lord Henley of the charge of using the shameful language to which I allude, I cannot but notice the inconsistent folly which has prompted so many, who call themselves reformers, to assail us in this manner. When I was in obscurity, I knew nothing of the invectives, of which the higher Clergy of late years have been the victims. My faith, and Church were the same, then, as now. My office was esteemed, and honored. I was not then stigmatized, as I now am, in common with my professional equals and superiors, with every epithet of reproach which can insult the Church, and offend its adherents. We are called "Vipers,"—and "Locusts,"—"Black slugs,"—"base, persevering, but inefficient conspirators against the liberties of the people,"—(for which liberties both my brethren and myself would be willing to lay down our lives) and many other names, no less offensive than unmerited. We endure all with patience, as we are required by our office to do so, and we are ready to endure them still ; but we are not ready to yield to the storm, or to betray the cause of the institutions of our country, and of the Church.

Your Lordship, however, would persuade us to adopt a different course. You see the tempest gathering in the distance, and you would prevail upon us to yield to the first sound of the whirlwind ; and declare our institutions to be guilty of the accusations brought against them. You propose the abolition of the society to which I belong, from the con-

viction that you are performing “ an important, and
 “ religious duty.”* You assert,† that no one “ whose
 “ outward life and conversation, evince that pure,
 “ and peaceable wisdom which comes from above, has
 “ ever expressed any disapprobation of the extent to
 “ which your plan is carried.” You add also, that—
 “ The more spiritual, and the more scriptural have
 “ been the views of those who have honoured you
 “ with their notice, and their communications—the
 “ more entire has been their approval of your plan.”
 This is strange language, my Lord—and it seems
 intended to convey the impression, that those who
 cannot approve your plans, are neither pure in their
 conversation, nor scriptural in their views. It seems
 intended to convey the impression, that if we do not
 advocate the abolition of the institutions of our
 Church, we are neither Christians in heart, nor the
 friends of God, or man. So reasoned the Puritan, in
 the olden time. But although your Lordship presumes
 to try us by this Shibboleth, and to judge of the spi-
 ritual, and scriptural views of the Clergy, by their
 approval or non-approval of your plan, I shall dare
 to raise my voice against it, and the cry of spoliation,
 by which we are every where assailed. The Cathed-
 ral to which I have the honor to belong, affords me
 the best line of argument. Whether I look to the
 origin, or the tenure of its possessions—to the Mem-
 bers of the Chapter in former or in present times—
 or to the opinions of our ancestors, on the general

* Letter to the King, page 1.

† Letter to the King, page 4.

usefulness of the capitular offices—I find that each will present me with some powerful reasons in favor of these institutions.

If I look to the *origin* of the revenues of the Church of Durham, I find that they were dedicated to a Saxon Saint, in the times of the Saxon Kings, when the religion of the country resembled that which is embodied in the articles of the Church of England, much more than that of the Council of Trent. It is an utter falsehood to affirm, that the present possessions of the Protestant Church of England, were originally granted to the members of the Church of Rome. The Church of Rome, did but gradually usurp them. The revenues of Durham were continued from the time of the Norman Conquest, through all corruptions and contentions, till the yoke of the Foreign Priest was thrown off at the Reformation. They were re-granted by Henry and Mary, and have ever since been secured to it—and as no gentleman in England can show a fairer title to his land—so there is no landowner in England, who possesses even ten times the amount of that revenue, who has done, or now does, such extensive and overflowing good, as this much scandalized, but honorable body.

But the *tenure* upon which our appointments are held, is objected to. The stalls, it is said, are sinecures, and therefore they are to be abolished.

Let us not be deceived by the misapplication of an invidious word. I utterly deny that they are sinecures. A sinecure is an appointment of which the duties, are either avoided by the holder, or have become obsolete through time or change. The Cathe-

drals were endowed by the Saxon owners of the land, that there might be perpetually observed in them the daily worship of God—and that opportunities of study might be afforded, by the leisure which their occupiers were enabled to command, after this duty was performed. Who shall say that a student holds a sinecure, because he is not engaged in parochial duty? Was Warburton a sinecurist, when he wrote his *Divine Legation*—or Lowth, when he studied his translation of *Isaiah*—or Secker, when he was preparing his *Notes on the Hebrew Bible*—or Law, when he planned his *Theory of Religion*, or his notes to the *Origin of Evil*? All, of these—how unworthy am I to be their follower—all, were Prebendaries of Durham, and the holders of these, and similar appointments, possess the opportunities of becoming like these men. To tell us, therefore, that such men are few in number, and that the appointments in question, are generally held by sons, and brothers, and tutors of ministers, and that the stalls may consequently be abolished—is a measure as just, as wise, and as rational, as doing away with the army and navy, because the sons, and brothers, and friends of the Ministers are found in them, and all Generals, are not Marlboroughs, and Wellingtons, nor all Admirals, Collingwoods, and Nelsons.

The blameless Secker—the learned Warburton—the classical Lowth—the profound and clearly reasoning Law—each of them, in their turn, would afford me an argument against abolishing, in this great nation, the rewards of exertion, presented by our Cathedral preferments.

If I look to the *present members* of the Church of

Durham, I am no less presented with arguments of a similar description. It may provoke a smile, or it may seem invidious to mention some of them; but how shall I pass by such men as Gisborne, who in his youth was reckoned among the worthies of England—or Gray, the Bishop of Bristol, who, as a young man, published the most useful book in the language on the Old Testament; and lately, in his mature age, with the meekness we demand of the Bishop, and with the firmness we admire in a martyr, preached in his Cathedral at Bristol, while the service was interrupted, and his congregation disturbed, by assassins, threatening his life with danger, and his palace with burning? Why should I not mention Sumner, the Bishop of Chester, distinguished alike by scholarship, usefulness, and by unpretending piety. Why should I omit Gilly, the Traveller among the Waldenses, who has gained by his labors, the honor of rivetting the attention of Europe to the Mountains of Piemont; and who has pointed out, to the astonished world, that the Papal corruption, had not contaminated the Churches of the Alps. I could name Thorp, who was pronounced both by his Diocesan, and by the Prime Minister of England, when addressing the first assembly in the world, to be worthy of the purest times of our Church. I could mention others also of our society, who, though not so publicly known, are no less distinguished as excellent scholars, as good parochial Clergymen, and as blameless, and irreproachable men.

The estimation in which our ancestors regarded these institutions, I find to be well expressed in the

speech of Dr. Hackett, before the House of Commons, in defence of the Deans and Chapters, in the year 1641. I refer your Lordship to the report of that speech in Nalson and Rushworth. Its substance is briefly contained in the Petition of the University of Oxford, which was presented at the same time. It proceeds, after some preliminary matter, as follows:—

And they become further suitors for the continuance of those pious foundations of Cathedral Churches, with their Lands and Revenues;

As dedicated to the service and honor of God, soon after the plantation of Christianity in the English nation.

As thought fit and useful to be preserved for that end, when the nurseries of superstition were demolished, and so continued in the last and best times, since the blessed Reformation under King Edward VI., Queen Elizabeth, and King James I.—Princes renowned through the world for their piety and wisdom.

As approved and confirmed by the laws of the land, ancient and modern.

As the principal outward motive and encouragement of all students, especially in Divinity, and the fittest reward of some deep and eminent scholars.

As producing or nourishing, in all ages, many learned and godly men, who have most strongly asserted the truth of that religion we profess, against the many fierce oppositions of our adversaries of Rome.

As affording a competent portion in an ingenuous way to many younger brothers of good parentage, who devote themselves to the ministry of the Gospel.

As the only means of subsistence to a multitude of officers and other Ministers, who, with their families, depend upon them, and are wholly maintained by them.

As the main authors and upholders of divers schools, hospitals, highways, bridges, and other public and pious works.

As special causes of much profit and advantage to those cities where they are situate, not only by relieving their poor, and keeping convenient hospitality, but by occasioning a frequent resort of

strangers from other parts, to the great benefit of all tradesmen and inhabitants of those places.

As the goodly monuments of our predecessors' piety and present honor of this kingdom in the eye of foreign nations.

As the chief support of many thousand families of the Laity, who enjoy fair estates from them in a free way.

As yielding a constant and ample revenue to the crown; and as by which many of the learned Professors of our University are maintained.

The subversion or alienation whereof must (as we conceive) not only be attended with such consequences as will redound to the scandal of many well-affected to our religion, but open the mouths of our adversaries, and of posterity against us; and is likely, in time, to draw after it harder conditions upon a considerable part of the Laity, and universal cheapness and contempt upon the Clergy; a lamentable drooping and defection of industry and knowledge in the Universities, which is easy to foresee, but will be hard to remedy.

May it, therefore, please this Honorable Assembly, upon these and such other considerations as your great wisdom shall suggest, to take such pious care for the continuance of these religious houses and their revenues, according to the best intentions of their Founders, as may be to the most furtherance of God's glory and service, the honor of this Church and nation, the advancement of religion and learning, the encouragement of the modest hopes and honest endeavors of many hundred students in the Universities,

Who do and shall ever pray, &c.

Such is the Oxford Petition. Its statements were considered as unanswerable then, and they remain so to the present hour.

The last argument I would allege in favor of the Deans and Chapters, is derived from their general usefulness, as rewards for professional labor. In this respect your Lordship seems to agree with me. In the twenty-fifth page of your pamphlet, I meet with the admission, that in order to induce men of talent and family to enter the Church, a few "splendid

prizes" of honor and emolument should be established in it. Your Lordship seems to me, to be desirous to pull down the building, in order to build it up again. On the present system, the "splendid prizes" are ready to our hands. All that we ask is, that the existing institutions may still remain unimpaired; yielding the same attraction to the Noble—the same hope to the Student—the same reward to the Learned. The prizes are now in existence. England—the great, the wealthy, the religious England—upon whose dominions the sun never sets, and whose subjects in every part of the world must exceed one hundred millions of men, invites all her subjects, by the liberality and freedom of her institutions, to devote themselves to the service of God, to the cultivation of religious learning, and to the promotion of the cause of Christ, throughout the world.

To many persons, the very mentioning of a secular motive, as influential with the Clergy, is esteemed as a degradation of the order. It is true that they swear, at their ordination, that they believe they are moved by the Holy Ghost to take upon themselves the office; but are we to imagine, therefore, that they are to renounce every other consideration. To be moved by the Holy Spirit, means that the mind is rightly influenced; and that it is divinely biassed and persuaded to do, or to attempt to do any work, by which the good of man, or the glory of God, may be advanced. This influence, however, is perfectly consistent, with that calculation of good and evil, of prosperity, or adversity, of sorrow, and of joy, which necessarily present themselves to the mind, when the

choice must be made of a profession. We have flesh and blood, as well as soul and spirit; and though many will always be found, from among all classes of the community, who would love the service of the altar for its own sake, the great majority of every religious communion will not entirely despise the secular considerations, which present themselves to their attention. Mankind will ever be actuated by mixed motives, even where the prevailing motive is of the most pure, and honorable nature. Six hundred Cathedral preferments, averaging five hundred a year each, originally granted by the first owners of the land, for the express purpose to which they are still devoted, are the few and honorable prizes which are thus thrown open to the whole empire—and these few endowments, you would utterly abolish. Neither policy, nor utility, nor religion, demand the sacrifice. I believe these endowments to be essential to the permanent good of the Church—and that the Clergy, therefore, who would defend them, do not deserve the libels which are daily and most unjustly heaped upon them. We must do our duty, and permit the slander to follow. Slander, if not persecution, is the lot of the Church in all ages. The bush burns with fire, though the bush will never be consumed. This battle has been fought before: and I see no reason for the Church to tremble. I look down from the walls of Jerusalem. From the slanders, I turn to the slanderers. I gaze from the battlements of the Church, upon the enemies who are leagued against her. I behold what our fathers beheld, and overcame—for the battle was the Lord's. I behold,

therefore, undismayed, the Christless Unitarian, and the Godless Atheist—the zealous Puritan, once more making the fear of God the motive for destroying his Church—the vulgar leveller, clamoring for cheap religion, and studying to tear away, not only the trappings of the altar of God, but the service of the altar itself. I behold Popery and Infidelity, laying aside the dark frowns with which they had long regarded each other, united like Death and Satan, by the attraction of their common sin. There are some, indeed, of whom better things might have been expected, the sons of Bishops, the brothers of Clergymen, the tenants of the Church, the mistaken Gentleman, the well educated lover of an unmeaning popularity, and a long list of thoughtless opponents, from the Editor of the Radical Journal, to—very many others, whom I forbear either to describe, or mention. Gebal, and Ammon, and Amalek, with them that dwell at Tyre, the Moabites, and the Hagarenes, are gathered together against Jerusalem. And—but I must pause here—for I cannot, I dare not reckon your Lordship among this throng of foes. Yet in what terms can I speak of your labors? In what situation does your Lordship place the Clergy, when, under the profession of “heartfelt and affectionate, attachment to the Church,” you advocate a plan for its destruction. Your banner is lifted among the ranks of our enemies, and there is inscribed upon it, “personal piety.” You throw a halo round that hostility, which you manifest alike with the Sectarian, the profligate, and the infidel.

There are still some other points which I must be permitted to notice in your pamphlet, before I proceed to consider your Lordship's Plan of Reform, or before I submit to the public approbation another Plan, which I would fain believe capable of accomplishing every advantage, proposed by your Lordship and the Church Reformation Society; while it would preserve the frame work of our institutions, the rights of the crown, and every other existing interest.

The first remark I would make, refers to your Lordship's motives. You have frequently alluded to *the purity of the motives* by which you are actuated. I am willing, and I am sure every other Clergyman will be willing, to give credit to your Lordship's affirmations on this point. I believe your motives to be most pure, most noble, most worthy of a Christian. But there were few Puritans in the days of a former controversy, when these subjects were so frequently discussed, who did not deservedly lay claim to the same purity of motive, and holiness of purpose. Pure motives, my Lord, do not always infer either wisdom, knowledge, or judgment. There was nothing so absurd, said one in ancient days, which the philosophers had not defended. If pure motives are to entitle the proposer of an important scheme of alteration to our notice, there was not one rejected absurdity of former, or modern days, which ought to be disregarded. The Inquisitor on the bench, and the Martyr at the bar, would be equally deserving our respect. Ignatius, and Wesley—Gregory, and Cranmer, were actuated by the purest motives; but their knowledge, and their principles varied, and directed by these,

they have either injured, or benefited society. Their spirits must be judged by the Almighty. Their actions must be approved, or condemned, not by their motives only, but by the results and consequences of those motives. When your Lordship, therefore, assures his Majesty, to whom your letter is addressed—"that you feel your weakness—know your Church attachment—and approach the task not in your own strength or wisdom," &c., we honor your Lordship's piety, but we do not, therefore, as a necessary consequence, unavoidably sanction your conclusions.

The remarks which follow, in your pamphlet, confirm the truth of my observation, that pure motives alone, afford no sufficient reason, for approval of any plans of reform. In common with many others, who do not seem to have considered sufficiently, the various circumstances, which cause the great differences of opinion, which prevail in society; you regret the exclusion of certain eminent men, from the communion of the Church of England, in consequence of some supposed errors in its doctrines, discipline, or ritual. All the persons whose names are mentioned by your Lordship, might certainly have been actuated by pure motives. Permit me, then, my Lord, to consider this point, and to enquire into what mazes we shall be led, if we allow pure motives alone to regulate us in our approval of the plans of religious innovation.

The names which your Lordship mentions are these—Howe—Owen—Baxter—Calamy—Doddrige—Law—Watts—Henry—Lardner—Hall. You call them the salt of the earth—and declare "that no

“system can be entirely wise or safe, which excluded “these from its bosom.” I entreat your Lordship to review the biography of these celebrated men. You will see that it would have been impossible, unless the whole of the discipline, doctrine, and liturgy of the Church had been given up, to have included them all—and that no religious establishment could be founded upon principles at present known to us, which could have received all these men, however excellent, into its communion. Howe was an anti-Episcopalian from principle. Ought the ancient, and apostolic practice, of Episcopal Ordination, to have been set aside on account of his personal piety? Owen, great and eminent as he was, had passed over from Episcopacy to Presbyterianism, and from that, to Independancy. He vacillated in their moments of depression, when his motives for so doing would be most subject to suspicion. It is painful to appear to think disrespectfully of this illustrious man, for he was the protector of Pococke, the tolerator of the Episcopalians, when the public law punished the use of the Liturgy, and the answerer of the *Fiat Lux*. How deeply is it to be regretted that he did not once more return to his “first love,” and unite himself again to the Church of England! Baxter was also a man of personal piety, but he was weak in judgment, and of intolerable arrogance. He objected to every thing that was proposed by others; and refused to become a member of the Church, because his own schemes of government, and his own Liturgy were not adopted. Calamy was the chief author of *Smectymnus*. How could the Church receive him? Doddridge was the

enemy of Episcopacy. Watts was the same. Both have been of essential service to the Church of Christ ; both, however, were in error, as they were opposed to that form of Church government, which is deducible from scripture, which was practised by the Apostles, and which was universally established throughout the Christian world ; till Calvin apologized for the necessity of establishing that very Presbyterianism, which was defended in the following age, as of divine right, and scriptural origin. Law was a nonjuror. Henry had no objection to the Church of England, but he refused to be re-ordained. Lardner was an Unitarian. Hall a Baptist. This completes the list, and I have proceeded through the whole, that I might shew your Lordship, that the circumstance of such men not belonging to the Church is a crime not to be imputed to the establishment ; but to their own infirmities. The separation of great numbers must ever be the result of differences of opinion. It is impossible to frame any form of ecclesiastical polity sufficiently comprehensive, tolerant, or enlarged, which will include all the personal piety of Christians. There will always be found, good men, who cast out devils, but follow not the apostles : yet the apostles ought to be followed as the more especial ministers of Christ, and the appointed rulers of his Church.

A national establishment is necessary, that the public morality may be founded upon its best, and firmest basis. Toleration is also necessary, because, until the time of the Millennium, there will be separations from that establishment, from conscientious differ-

ences of opinion, as well as from other motives not altogether so pure.—And because all governments whether political or religious ought to be corrective, as well as conservative, it is therefore absurd to say that no reform is wanted, for nothing human is perfect. If we pass fifty Reform Bills to-morrow, some imperfection will still remain: Are we, however, on this account to be perpetually employed in making alterations,

“ As if Religion was intended

“ For nothing else but to be mended.”

We must act according to right, and not according to present expediency, or the caprice of the people. The love of change will grow by that it feeds on. New innovations in the Church will follow each other. If we alter our liturgy, articles, and ritual, as your Lordship proposes, to please the Dissenters, some few might be reconciled, but other opponents would soon rise in their place. The pride of leadership—the spirit of schism—the half knowledge of one—the mistaken zeal of another, will always agitate the Church. If your Lordship would condescend to refer to the valuable Bampton Lectures of Dr. Spry, one of our most eminent modern Theologians, you would there find the subject of Christian union, the sacrifices which have been made to obtain it, with the repeated efforts made to secure it, fully, and most instructively considered. You would there learn that the Church of England cannot plead guilty to the schisms which have disturbed her peace—and that our Episcopacy, rightly appreciated,

is the best, and only bond of union, to a distracted Laity, and to a divided Clergy.

So far, my Lord, as it respects your proposal to adopt such “measures of peace and comprehension “in matters of discipline, and Church government, “in rituals, and those points of doctrine not essential “to salvation,” which may prevent schism. You proceed by observing, that “the means which may be “made instrumental in this great work, (that which “you have recommended) are ready to his Majesty’s “hands—for your Majesty has a *Priesthood at com- “mand*, which is endowed with all the great qualities “which befit them for high and noble achievements, “except one—and that is courage—the courage “which produces the energy and decision so neces- “sary in new times, and difficult emergencies.”

I fear, my Lord, you are not well acquainted with the body of whom you thus unadvisedly speak; or this passage would not have found a place in the sixth edition of your pamphlet. The courage of the Clergy consists in this, that they do their duty, and then prepare to suffer. Their strength is to be still—to endure with patience the calumnies of their enemies, and to submit with silent fortitude to the privations to which so many are subjected, and to the daily scandalous misrepresentations of their conduct and their order. But your Lordship is, indeed, mistaken, if you imagine that their silence proceeds from indifference, or their patience from cowardice. They reason wisely, that they ought neither to be found in the public meetings, clamoring for political alterations under the name of reform; nor desiring needless,

useless, changes in the doctrine, and the discipline of their Church—and are they for this, to be stigmatized as deficient in moral courage? “He who cannot reason, says one of our modern writers, is a fool—he who will not, is a bigot—he who dares not, is a slave.” The Clergy of the Church of England are neither fools, nor slaves, nor bigots. They *can* reason, but they can also endure. With respect also to the affirmation, that his Majesty *has a Priesthood at his command*, I for one, at least, have courage to tell his Majesty, that the Priesthood are not at His command. No King of England, nor the Parliament, nor the people of England, can dictate the terms of our faith, nor the line of our religious conduct. While we are ready to pay homage to all to whom it may be due, while we fear God and honor the King—we are not to be persuaded, nor influenced, by either King or people, beyond that point of duty which our religion, our conscience, and our principles teach us to maintain. The members of the Church of Rome have submitted neither to the dictates of King, nor people. The Dissenters have asserted their opinions, under the frowns of the Stuarts, and the alternate approbation or disapprobation of the people. Do you really believe, my Lord, that the Episcopal Clergy have less courage than these; and that they dare not resist any alterations in their Liturgy, or creeds, or discipline, under the specious name of reform, that the King of England, or his Parliament, may please to adopt? Are we to confess ourselves to be more slaves than our separating brethren, whether of Rome, or of Ge-

neva? You do not know us, my Lord. We are ready "to submit ourselves to every ordinance of man "for the Lord's sake, whether it be to the King, as "supreme, or to governors." We are willing to take into our most respectful consideration whatever his Majesty may be pleased to place before us for our approbation—but we *have the courage to demand that the ordinances of man be consistent with the laws of God*; and if the plans proposed by his Majesty, should not be deemed consistent with these holy guides, the King of England will find *that he has not a Priesthood at his command*. If the Clergy of the Church of England are required, for the sake of pleasing those who are of another creed, to change their own mode of worship, or the essentials of their faith, they will be ready, rather than do so, to submit to the fate of their predecessors. Eight thousand Clergymen, in the reign of Charles the First, consented to be expelled from their preferments, not choosing to be subjected to the domination of those Dissenters, who, your Lordship exultingly tells us, are now "three millions." They neither, with few exceptions, betrayed their Episcopacy, their Liturgy, nor their Creed. They evinced their moral courage by patient suffering: until the nation returned to its senses, and received, with affectionate acclamations, that Priesthood whom the triumphant Dissenters had in vain taught them to despise.

This is grave matter, my Lord, and it leads to grave reflections. I may be wrong, but I think I foresee the revival of all the ancient controversies, which have so long slept under the united dominion

of Establishment, and Toleration. I cannot but exclaim, when I hear, and read, and observe what is now going on in England—"Will nations never be wise; will they never learn from the past?" History has lately been considered an old almanack; but as the old almanacks uniformly assure us, that there is cold in winter, and heat in summer—so will the history of mankind, as invariably disclose to us, with the same correctness, that when the love of change begins to prevail among a people, and that love of change is flattered and encouraged by the Nobles, or by the Legislature of the land, the country must anticipate years of agitation, and disquietude, of mutual distrust, and want of confidence. I think I trace such a resemblance between the state of England at present, and its condition in the years before the breaking out of the civil war, in the reign of Charles the First, that I cannot but be impressed with the conviction of some imminent danger, attendant upon the present incessant, and unmeaning clamor for alteration, in our civil, and religious institutions. The Editors of Newspapers, and our leading Demagogues, in the present day, like the Puritan preachers at that time, are inflaming the people to madness. They have the same objects in view; and the very plans which your Lordship now advocates, were proposed, and adopted, at the period to which I allude. The very same reasons, which induce your Lordship to suggest the spoliation of Deans and Chapters, influenced the pious innovators, and the patriotic declaimers of that day, to project, and to execute, their plans of reform. Surely it will not be too episodical to look

back to that period of our history, and to ascertain whether it can afford us any lessons, either for caution, or example.

The majority of the people of England, in the year 1640, though many of them were justly dissatisfied with the Courts of the Star Chamber, and of the High Commission, and though the doctrine of Toleration was but little understood, lived in peace under the same system of Ecclesiastical Government, which is still established in this kingdom. On the 3rd of November, the celebrated Long Parliament was assembled; and became the Head of all the malcontents, who had been infected by the Calvinistic leaven, of hatred to Episcopacy, to the Hierarchy, and to the Liturgy. The cry for Church reform commenced then, as now, with long and violent declamations against the government of the Church, with a general attack upon the Bishops' *revenues, authority, and seats in Parliament*—three subjects, which the Society for the Reformation of the Church, now meeting, under the auspices of your Lordship, in Exeter Hall, have taken under their more especial superintendance: for I observe that, in the ninth section of their presumptuous circular, they propose to remove the great disproportion of the Episcopal revenues—in the tenth, to consider whether the interests of the Church, require the presence of the Bishops in Parliament—and in the thirteenth, to collect the opinions of the well informed, judicious, and religious members of the community, upon the evils, in the administration of the Church. This cry for Reform was followed by numerous petitions, the most

important of which was the London petition, presented by Alderman Pennington, on the defects in the liturgy, ritual, and ceremonies of the Church, requesting alterations on the same principles mentioned by your Lordship, in your Letter to his Majesty,* in which you observe, that “the national standard of “faith is adjusted in such a form, and the *national* “*ritual* is so worded, that a large, an influential, and “an excellent portion of the community, is unable to “reconcile itself to the adoption of them”!!!

In compliance with these petitions, a Bill passed the Commons, to remove the Bishops from their seats in the Lords. A Committee of Religion was appointed, consisting of twenty Noblemen, and ten Bishops, (the Lay votes being double of the Clerical,) to consider the government, the doctrines, and the ritual of the Church of England. Often they met—much they talked—and nothing they settled, till the further progress of the reform, in the shape of the Bill against Deans and Chapters—the most favorite scheme of all Church Reformers, whether past, or present—dissolved the Committee.

Still the reform went on. In the evening of the day in which Strafford was murdered, Dr. Hackett was heard before the House of Commons in behalf of the Deans and Chapters, and Dr. Burgess appeared in reply. The Universities petitioned in their favour. The Archbishop of York, in compliance with the temper of the times, proposed a Bill in Parliament to enforce the residence of Bishops—their

* 6th Edition, p. xl.

preaching every Sunday, on the penalty of being brought before a Magistrate for omitting this duty—and for preventing the Clergy from being Magistrates. He proposed to give assistants to the Bishops—to devote the fourth-part of Episcopal and Decanal revenues to purchase impropriations—to permit Canons to be made by sixteen persons appointed partly by the King—partly by the Lords—and partly by the Commons, none of whom were necessarily Clergymen, or Bishops. He was willing, to degrade the Rulers of the Church, and to plunder their revenues, in accordance with the spirit of the age—the march of intellect—and the caprice of the people: but his plan was not sufficiently extensive, and the bill was rejected.

Still the reform went on. The Commons proceeded to vote that every county was a diocese—that twelve divines should rule in each, having over them a President—that diocesan synods should assemble yearly, and national synods should meet triennially—and that the Canons of these synods should be binding, if sanctioned by the Commons. Presbyterianism was established, and the power of Episcopacy suspended. By these measures, it might have been supposed that the Church would have been thoroughly reformed. But your radical reformer never rests till he ruins, or destroys, the defenders of the institutions he has overthrown, as well as the institutions themselves. The rabble of London was excited to insult the Bishops. The King was, at length, persuaded, or compelled to consent to their expulsion from the House of Lords, in compliance with the will of the

Commons. The public press was let loose upon them; and happy were the deposed victims of the Church Reform, to take refuge, in retirement and obscurity, from the strife of tongues.

Were the reformers now satisfied? The reform had only begun. The very names of Bishops, and Deans, and Prebendaries, &c. were to be abolished. The Episcopal and Capitular lands were ordered to be sequestered. The Convocation was superseded; and an assembly of Divines was called to settle, the religion of England, of pious, moral, well ordered Christian England, upon a new and firmer basis. Then Presbyteral ordination was decreed. Ordinances were voted against the surplice. A bill for the impeachment of the Archbishop of Canterbury was passed*—the Peers were insulted, and bullied—the rabble excited—a fast appointed, and the Archbishop murdered. Still the reform went on! On the very day on which Laud fell on the scaffold, the book of Common Prayer was prohibited, and the Directory was appointed to be used in its place—that Directory, in which it was decreed that the use of the Lord's Prayer should be recommended, but not enforced—from which the Creed and Commandments after a debate on the subject, were omitted, and the dead were commanded to be buried, without any religious rite or ceremony whatever.

Were the reformers now satisfied? Oh, no—the same mistaken zeal which prompted to these absurd

* 16th of November, 1643.

and wicked proceedings, ended in the most cruel persecution, and the most disgraceful dissension. A fine of five pounds, and not exceeding fifty, was inflicted on those who refused to conform to the Directory, and read the Book of Common Prayer—and this fine was to be levied not only on those who used the Liturgy in their Churches, or Chapels; but upon those also who received it at their family altar, and joined with their children and servants in the holy language. Five pounds were to be paid for the first, ten for the second, and a year's imprisonment, without bail, was to be inflicted for the third offence against this most inquisitorial law. Here was the persecution—the dissension of which I spoke, manifested itself in the Assembly of Divines, between the Presbyterians and the Independants, who began to separate from, and to hate, each other. Then the words *dissenting brethren* were first heard in England; and they are still retained among us, as a testimony against those, who separate personal piety, from Christian discipline, and Episcopal authority.

I am weary of this painful detail: though I trust that I shall never lose sight of the lesson which the melancholy history teaches me, nor unite with zealous, but ill-judging and dissatisfied laymen, in clamoring for changes, in our ecclesiastical government, under the pretext or name of reform. I pass by, therefore, the ordinance for utterly abolishing the name, dignity, and function of Archbishops and Bishops, and for selling their lands for the payment of the public debts. I pass by the insults which were offered to both our Universities—how soldiers were

quartered in the Colleges—the Fellows of the Colleges expelled—the Prayer Books torn—the Clergy every where derided and imprisoned—the general corruption of manners*—the murder of the King—and the dissolving of the Parliament amidst language derived from the Bible, yet savoring of the jest-book.

I pass by all the other fearful consequences of the overthrow of the Church of England—the repeal of the oaths of allegiance and supremacy—the degradation of our common faith, by the painful, and paltry squabbling between the victorious opponents of the Monarchy, and of the Church—the petitions, that rectories be restored, and yet that tithes be abolished, and the saving ordinance, that tithes should be taken away as soon as an equivalent could be found. I pass by all these, together with the universal confusion which prevailed, both in religious and political matters, until the son of the murdered King, himself personally unworthy, was welcomed with the joyful acclamations of the people. Wearied with the turmoil and dissension of the preceding years, they restored the Monarchy, and re-established the Church, on the basis on which it was founded by our holy, and true Reformers. On that basis, it still exists: and rude, and unhallowed hands, in spite of all this experience of the past, are again endeavoring to raze it to the ground. *The reasons which influence your Lordship now, are precisely the same, as those by which the Puritans of old were actuated.* They feared God, and manifested at once their personal piety,

* See Edward's Gangræus, and others.

their Christian zeal, and their want of judgment. They effected ruin, where they intended improvement. They broke down the hedge, to benefit the vineyard, and the foxes spoiled the grapes, and the wild beasts of the field devoured them. In their self will, they digged down the wall of Jerusalem; and the enemies of Christianity triumphed, over the desolation which had been caused by its friends. So also it will be at present, if our zeal is not tempered by discretion. If we weaken the out-works, we shall endanger the citadel. If we destroy the walls of the visible Church, we make but a high road for the infidel, and the heretic to advance to the Holy Place. If we mistake the clamor of an excited populace, and the articles in our radical newspapers, for the language of religion, and the voice of duty, we forsake the Temple of the truth of God, to follow the bleating of Jeroboam's calves in Bethel and in Dan.

I am now brought to the consideration of your Lordship's plan of Church Reform, together with the objections which may be urged against it. I had formed a complete analysis of the plan, but as it is possible I might be suspected of drawing up an unfair, or partial account, I shall prefer the analysis of your Lordship's eulogist, the Edinburgh Reviewer. It is as follows :—

Lord Henley would vest in a corporation, partly consisting of salaried officers, and partly of great officers in Church and State, all the revenues of the Bishops and of the Chapters and Collegiate Churches, as each life drops of the present occupants. Out of those funds he proposes to pay the Bishops' salaries, and that these should be equal, namely, £5000. ; thus getting rid of the evil of translations, so long and so justly complained of: but he is for

making London £10,000., Durham £8000., and Winchester £7000. ; and for giving the two Archbishops £15,000. and £12,000. respectively. He proposes, also, to add two Sees for the relief of the over-burdened and scattered Diocese of Lincoln, and relieving those of York and Litchfield.

He next proposes that the Cathedral duties shall be done by a Dean, with the assistance of two Chaplains. To the former, he allows salaries varying from £1000. to £1200. and £1800. ; to the latter £200. ; he conceives that all the Prebends or Canonries may be abolished, except such as can be united to populous parishes in the city of the Cathedral they belong to ; and then those stalls may, he thinks, be continued, as they can supply the means of parochial ministry to such parishes.

The surplus revenue, after providing for the Deans, Chaplains, and continued Prebendaries, he reckons at £150,000. and this he would appropriate to the augmentation of country livings, and building new churches and rectories.

Unless where a living is under £400. a-year, Lord Henley is clear that no plurality should be allowed ; and he proposes to enforce residence throughout the Church—extending it to Deans and to Bishops—all of whom should be bound to reside nine months in the year, as well as the parish Priests. He also would prohibit the translation of Bishops from one see to another, only suffering them to be translated to the Archbishoprics. After a Prelate has served fifteen years, and attained the age of seventy, or if he be disabled, our author considers that a retiring provision should be allowed—£3000. to a Bishop, and £4000. to the Primate.

Such is your Lordship's plan as summed up in the Edinburgh Review. I shall keep this abridged plan in sight, together with the more extended one at the end of your pamphlet, and briefly mention my objections, to the substance of both.

My objections then to the general plan are comprised in two words. It is *unjust*—and it is *inefficient*. It is *unjust*, for it is founded on spoliation. It is *inefficient*, for it does not remove the evils which are to be remedied. It is unjust for it takes

no notice of the causes of the poverty of the Church, and it leaves the *Lay tithe-holders untouched*. It is inefficient, because as Dr. Burton has proved, it will place not one hundred and fifty thousand at the disposal of the Commissioners, not even thirty thousand, and it is therefore plunder without profit.* It destroys all the present very honourable rewards for clerical exertion,—and it provides no adequate substitute in their place. It weakens the influence of the Crown; it deprives the Bishops of the power to reward the distinguished and meritorious Clergy, and it gives both this influence and power to a Board of Commissioners, totally ignorant of clerical transactions, and irresponsible for the exercise of their patronage. It annihilates at one blow all the benefits which the existing Chapters are conferring upon dilapidated Churches, poor livings, poor Clergy, charity schools, and other objects of their benevo-

* Dr. Burton has demonstrated that out of the one hundred and fifty thousand, of which Lord Henley would despoil the Chapters, not thirty thousand would remain for the benefit of the poorer livings, except those in the Cathedral towns, after paying various expences which Lord Henley acknowledges to be just—Dr. Burton's calculations are designed to shew that Lord Henley's plan of Cathedral spoliation would not answer as far as money is concerned. His process is this—Lord Henley's plan recognises the payment of the expenses of certain objects out of the Chapter property, which he proposes to seize, each of which particulars Dr. Burton investigates with great accuracy and knowledge, and the result is as follows:—

Salaries of Commissioners	£5,000
Repairs of Cathedrals	32,000
" Churches	2,000
Choirs, &c.	10,000
Repairs of Bishops' Houses	5,000
Clergymen's, ditto	7,000
Bishops' Visitations	1,708
Archdeacons' ditto	11,377
Bishops' Pensions	21,000
Clergymen's ditto	22,500
Professors and Heads of Houses	3,000
	<hr/>
	£121,085

lence, by granting to the Commissioners, Section 5, the power to control, and apply the revenues of the Deans and Chapters, as the Commissioners shall see fit. It bribes (Section 12) the present Deans and Chapters by promising them the purchase of their life interest, to betray the cause of their successors, and the privileges they have derived from their predecessors. It entitles a body of laymen (Sections 9 and 10) to the power of voting with Ecclesiastics in Chapters, contrary to the express Statutes of the Cathedrals, which the Deans and Chapters have sworn to observe. It takes away (Section 23) the Congé d'Elire, and substitutes the Sign Manual in its place: a change not only useless, but pernicious. By the Congé d'Elire the Chapters have the power of rejecting the King's nominee to the vacant Bishopric. It is true that the Chapters generally appoint that person to be their Bishop whom the King recommends: but if the King selected an unworthy person, the Chapters would refuse to elect him. I remember being summoned from a great distance, to Durham, to receive the King's Congé d'Elire, when the present Bishop of Durham was to be instituted. On this occasion, if the King of England had caused to be inserted in the letter, the name of — or —, the Chapter would not have sanctioned his Majesty's nomination. The forms of the British Constitution, said an eminent lawyer, would destroy a despotism. The forms of an ecclesiastical election, would destroy an infamous nomination. To substitute the Sign Manual for the Congé d'Elire would certainly be an alteration, but it would not be an improvement. All these items in the plan are objectionable.

Those parts of your Lordship's measure, which relate to the creation of new Sees—the allowing retiring pensions to Bishops, when they become old and infirm, and they are seldom appointed to the office till long after the meridian of life—the apportioning of stipends, in place of the revenues which the Bishops have enjoyed for a thousand years, through all the changes of the governments of England, excepting the Puritanical—the substitution of Chaplains for Minor Canons—and some other lesser points, do not appear to deserve very serious discussion. They are useless, needless, and by natural inference, pernicious changes.

There is yet another part of Lord Henley's plan which I cannot believe he would seriously recommend to our approbation ; the separation of the mitre, from the coronet, in the House of Lords. I can comprehend the zeal with which the Radical, the Infidel, or the Puritan, would urge the removal of the Bishops from the Upper House of Parliament ; but when I find Lord Henley proposing the same, and remember that the Roman Catholic Peers have been so recently admitted to that House, from which he wishes to exclude the heads of the Church, I am inclined to think that his Lordship is disposed to be facetious. The quiet, reflecting, and well-disposed part of the community have been long accustomed to rely upon the judgment of their Ecclesiastical Rulers, in all legislation relating to religious matters : and they rejoice to see Christianity honored before the civilized world, by the heads of their Church, holding still their ancient places, in the first assembly among mankind. They ask, also, upon whom they are to confide for

the defence of their Church, and of their Religion, when either are attacked or offended, if their Bishops are removed from the Lords, and the Church has no representatives in the Commons. Must they look to —, or —, or —, to the Infidel, to the Scornér, to the Roman Catholic, or to the Radical? The proposal is “very Midsummer madness.”

I am now brought to the developement of the *object* and *principles* of the plan which I have formed; and which I shall venture to submit, with great respect and deference, to the heads of the Church, and to my brethren of the Clergy, and of the Laity—and more particularly to the Lay Patrons, and to the Lay Impropriators. The *object* of my plan is, to give £50. annually, to each poor living now under £150. a year, which is in the gift of Laymen, immediately that the plan is adopted: and an additional £150. to the same, at the end of about thirty years. By thus raising each poor living to £300. a year, the sum mentioned in the Bill of the Archbishop of Canterbury, as the minimum to which the smaller Vicarages ought to be increased, a competent maintenance would be provided for every Incumbent; who should, therefore, be required to accept his Benefice, upon the condition of residence. This will abolish both non-residence, and pluralities. Such is the *object* of my plan. As the Archbishop of Canterbury has lately brought in a Bill, of which I subjoin an abstract,*

* Passed 15th October, 1831.—The title is—An Act to extend the provisions of an Act passed in the 29th year of the reign of his Majesty King Charles the Second, intituled an Act for confirming and perpetuating

permitting all Bishops, Deans and Chapters, Colleges, and other Ecclesiastical Corporations, to increase their livings, by granting to them a certain portion of the great tithes which had been appropriated to themselves; and as that Act, together with the

Augmentations made by Ecclesiastical persons to small Vicarages and Curacies; and for other purposes.

The preamble of the Bill consists of a recital of part of the Act of the twenty-ninth of Charles the Second, by which Act any Archbishop, Bishop, Dean, Provost, Dean and Chapter, Archdeacon, Prebendary, or other Ecclesiastical Corporation or person, being the owner of any impropriate Rectory or portion of Tithes, was enabled to augment the provision for the Vicar or perpetual Curate of the place, by charging the impropriate Rectory or portion of Tithes with an annual stipend, payable to such Vicar or perpetual Curate, subject, however, to a restriction that such stipend should not exceed one-half of the clear yearly value of the Rectory impropriate or portion of Tithes. The proposed enactments are—

1st. That the recited provisions of the Act of Charles the Second shall be extended so as to enable the Master and Fellows of any College, or the Master and Guardian of any Hospital, being the owner or owners of any impropriate Rectory or portion of Tithes, to exercise the same powers as were provided by the former Act, with respect to Ecclesiastical persons.

2nd. That any Archbishop, Bishop, Dean, Provost, Dean and Chapter, Archdeacon, Prebendary, or other Ecclesiastical Corporation or person, or Master and Fellows of any College, or the Master or Guardian of any Hospital, being the owner or owners of any lands, and having also the patronage of any Benefice, shall be allowed to provide for the better maintenance of the Incumbent of such Benefice, by charging any of their lands with an annual stipend, payable to such Incumbent; subject, however, to a restriction, that in this case the stipend shall not exceed one-fifth part of the clear yearly value of the lands.

3rd. That no Benefice shall be augmented, under the latter power, to a greater annual value than £300.

4th. That if, at the time when it is desired to charge a stipend upon any Rectory impropriate or portion of Tithes or Lands, the same shall be subject to a lease at rack-rent, the purpose may be effected by granting, by way of stipend, a part of the rent which shall have been reserved by the lease; in which case the premises shall continue to be charged with the stipend for ever, as well after the expiration of the lease as during its continuance.

5th. That if, at the time when it is desired to charge a stipend upon any Rectory impropriate, or portion of Tithes or Lands, such Rectory impropriate or portion of Tithes or Lands, shall be subject to an Ecclesiastical or College lease, on which a small rent only is reserved, the object may be effected, by granting a stipend, to take effect upon the surrender or other determination of such lease; with a direction that, in this case, notice shall be given to the lessee, so as to apprise him that on a renewal of his lease, the premises will be subject to the stipend.

Queen Anne's Bounty Act, may be justly considered, as providing a progressive and efficient remedy for the poorer Benefices, which are in the gift of the Clerical public Bodies, and of Ecclesiastical Patrons in general, I would confine my plan to the Lay Patrons of the poor Vicarages.

The *principle* of my plan is, *to require, by law, of the holders of the antient Church property, that they contribute their assistance to the increasing of those poor livings which are in the gift of Lay Patrons.* The one great impediment in the way of removing non-residence and pluralities, has ever been found, from the days of Henry the Eighth to the present moment, to arise from the poverty of the livings in the gift of the Lay Patrons. In what manner, then, can we remove this difficulty?

There are 10,533 livings in England and Wales. Of these livings 7000 are said to be in the gift of Laymen. The remaining 3533 are at the disposal of the Crown, the Lord Chancellor, the Bishops, the Deans and Chapters, and other public bodies. The livings under £150. a year, amount, according to the Parliamentary Returns, to 4361. Now the whole number of livings bears that proportion to the poor livings, which the livings in the gift of the public bodies, and the livings in the gift of the Lay Patrons, taken together, bear to the same. By calculating this proportion, we find that there will be about 1461 poor livings in the gift of the Church, &c., and about 2898 in the gift of the Lay Patrons. Let us suppose the whole number to be 3000, as round numbers facilitate calculation. The problem to be solved, then, is this. If we take for granted

that the 1461 poor livings, in the gift of the Ecclesiastical, and public bodies, will be augmented by the united or separate operation of Queen Anne's Bounty, and the Archbishop's Bill, which extends only to the Clerical, and not to the Lay impropriators; *in what manner can we raise these 3000 livings, in the gift of Lay Patrons, which are now under £150. per annum each, to £300. per annum, and thus, by providing a competent maintenance for an Incumbent, be enabled to command residence, and to abolish pluralities?*

To understand fully the justice of the *principles*, upon which my plan is founded, it is absolutely necessary that they should first consider more at length the *origin*, and the *continuance*, of the evil which produces pluralities and non-residence.

The evil of the Church is poverty. This poverty is the principal source of non-residence and pluralities. There are some few instances indeed of pluralities with cure of souls, where this plea does not exist. Respecting these I have nothing to say in extenuation, or defence. The poverty of the Church is now so great, that if all its revenues were to be equally divided, there would not be, according to the best calculation, £200. a year to each Incumbent. What, then, is the cause of this poverty? There was a time when the Church of England was endowed with ample resources, for the competent maintenance of all its Clergy. It was in possession of all the tithes, and of more than half the manors in England. The oblations, and benefactions, which were lavished upon it, added still more largely to its wealth. If the possessions of the Church had remained to it, when the yoke of the

foreign priest was thrown off, it would have been the owner of sufficient funds, to have rendered every Incumbent the wealthy benefactor and dispenser of temporal good to his parish ; and to the neighbourhood in which he might have been appointed to preside, as the spiritual instructor of the people. Every Benefice was once endowed with the Tithes of the parish, estate, or district, of which it was composed : and though even from the beginning, there was great inequality of clerical income, in consequence of the difference in the value of land—the varied extent of the parishes—the wealth, or poverty, the zeal, or indifference of those who tendered their oblations—there was nothing of that debasing poverty, and melancholy destitution, which has become, in the few last centuries, the reproach and affliction of the Christian Church.

The first cause, and origin, then of the poverty of the great majority of the Parochial Clergy, arose from the appropriating the great Tithes of the parishes to Monastic bodies. The Monks were originally accustomed to send out one of their own body to officiate in the Churches. They afterwards appointed a substitute, who was called a Chaplain, or Vicar, who should constantly reside in the parish, and perform the duty. The Monasteries retained, for their own purposes, the great Tithes, and revenues of the parish. As the duty was performed by another, they endowed this their substitute, either with the small Tithes, and a portion of the large Tithes, or with a money payment. The great Tithes of a parish were never assigned to a Monastery, without being subjected to a competent maintenance to the Vicar. If the

sum allowed was not sufficient—if by changes in the times, or from alterations in the value of money, or from any other circumstances, the endowment granted by the Monastery was not sufficient for the Vicar, power was vested in the Bishop to augment that portion. This, says Kennett, was the known right and the constant practice of the English Bishops ; *and this right on the part of the Bishops, to compel the Monasteries to increase their Vicarages, from time to time, may be proved from the acts of Bishops, from the interference of the Popes, and from the statute laws of the land, from the time of the first appropriation of the Tithes and lands of the Church to the Monasteries, up to the period of the dissolution of the Monasteries in the reign of Henry the Eighth.*

It can be proved by *the acts of the English Bishops,*

In the 6th year of Henry III., a Vicarage was ordered by Bishop Stephen to be endowed with five marcs ; a sum which at that time was considered a competent maintenance for a Vicar. This sum was increased by Simon Islip, Archbishop of Canterbury, to six marcs. Simon Sudbury, another Archbishop, raised the endowment to eight marcs. In one instance,* an endowment is decreed to the value of ten marcs. In another instance, a Vicar having applied to the Bishop for an augmentation, and having obtained no relief, appeals to the Archbishop, who commands the Bishop to proceed to augmentation. In another, the Archbishop finding

* See the references, the original endowments, &c. &c. in Gibson's Codex Tit : xxx., ch. xiv., &c. &c.

that a Vicarage was too slenderly endowed, thereupon admonished the appropriators to augment it, and upon their neglect, proceeds himself to the augmentation.

To prevent any appropriation to a religious house, which was so sufficiently wealthy, as not to require the great Tithes of a parish, it was decreed by the Canon Law, that any appropriation made under these circumstances, should be void ; because, says the law, the placing Vicars, not fully endowed upon livings, is a great mischief. All who have Churches appropriated, were required to present Vicars with competent endowments, in six months, and were required also to build, or repair houses.*

In another instance, Henry Chicheley, Archbishop of Canterbury, to prevent delays in augmenting poor Vicarages, according to the changes of money in his own day, commands the Ordinary to proceed summarily, to increase the Vicarages, out of the endowments of the Church. He permits the Vicar to plead in formâ pauperis, and commands that twelve marcs should be assigned. And because the appropriators and Rectors, sometimes dwelt out of the Diocese, he ordains that thirty days shall be allowed to them, for their appearance, to answer the claims of the Vicar.†

Such, before the Reformation, was the power and practice of the English Bishops : and their right of compelling the Monks, who thus possessed the appropriated Tithes, to make a competent maintenance

* See the references from Othobon, in Gibson, p. 715.

† Gibson, p. 721.

for their Vicars, was enforced by the Popes, when the authority of the Bishops was evaded.

Pope Alex. III. ordained, concerning the Monks, who so oppressed the parochial Vicars of the Churches, that they could not observe hospitality,* that care should be taken by the Bishops, to admit no person on the presentation of the Monks, unless an allowance were made him sufficient for his suitable support, (congruam sustentationem.)

And when the Monks (resolving not to make a competent allowance, and foreseeing that their Clerks would not be admitted on any other terms) refused to present to the Bishops, and placed and displaced at pleasure; Clement III. ordained, that unless the beforementioned persons shall, within the time appointed in the Lateran Council, present to you fit persons for the vacant Churches, it shall be lawful for you from that time, (without appeal) to ordain Rectors in the same Churches, who may preside over them.

And when the Monks screened themselves by pretence of exemption, the same Pope relieved the Bishops, and the Parochial Clergy, in that point also. By this decree (he says) we appoint and command, that an order of this kind (reciting the decretal Epistle of Alex. III.), as regards all patrons of Churches, Ecclesiastics, those exempt, as well as those not exempt, and others, shall be faithfully observed.

Finally, Pope Clement V., finding the beforementioned restraints ineffectual, put the matter upon another footing, viz., That if the Monks presented,

* See Gibson's Codex Tit: xxx., ch. xiii., p. 716. Oxford Edit., 1761.

the Bishop should enjoin them to assign *portionem congruam* to their Clerk ; and if they complied not in the time limited, in order that their determination may not injure the person presented, we appoint (says the decree) that from that time the Diocesans shall admit the person presented, (provided that no other Canon forbid), and that the right of this appointment shall devolve upon the Diocesans themselves, to the loss of those who present.

This right of the Bishops to require of the impropiators, a competent maintenance for the Vicars, was recognised also, by the Statute law of England. Either the Bishops were too favorable to the Monks, or the Monks were too powerful for the Bishops ; for the Act of the 15th of Richard the Second, 1391, made the sufficient endowment for the Vicar, a necessary condition, of admitting the Clerk. I transcribe the whole Act—

Because divers damages and hindrances oftentimes have happened, and daily do happen to the parishioners of divers places by the appropriation of Benefices of the same places : it is agreed and assented, that in every License from henceforth to be made in the Chancery, of the appropriation of any Parish Church, it shall be expressly contained and comprised, that the Diocesan of the place upon the appropriation of such Churches shall ordain, according to the value of such Churches, a convenient sum of money to be paid and distributed yearly of the fruits and profits of the same Churches, by those that will have the said Churches in proper use, and by their successors, to the poor parishioners of the said Churches, in aid of their living and sustenance for ever ; and also that the Vicar be well and sufficiently endowed.

This Statute was confirmed, eleven years after, by the Act in the 14th of Henry IV., cap. 12. The words of this Act are, that every Vicar be convenably endow-

ed, by the discretion of the Ordinary.* The Bishop was empowered by the Statute law to take care that the smaller livings should never be permitted to become so poor that the Vicar should be without a competent maintenance; and this custom, as Kennet, in his work on Improvements, very justly observes, was never questioned in any of our Ecclesiastical or Civil Courts before the Reformation.†

Such, then, was the law of England, on this subject, till Henry the Eighth dissolved the Monasteries on account of their attachment to the Pope, and passed the Act (32d of Henry VIII.) for placing all their revenues at the King's disposal. The object of this Act, as well as that of the 27th of his reign, was not to injure the Vicarages, or to take away their privileges either from the Vicars, or from the Bishops. It was not designed to prevent the Vicar from soliciting further augmentations when they were requisite; nor to prohibit the Bishop from commanding the owner of the great Tithes, to provide the "congrua portio," or competent maintenance, which the Clergyman, had been accustomed to claim, and to receive. The express words of the Act of Henry are, that "all Manors, Lordships, Granges, &c. &c., Parsonages appropriate, Vicarages, &c., annuities, rights, conditions, privileges, &c. &c., shall be in the governance of the King's Court, &c. That is, he shall observe the conditions upon which the Monks held the lands, &c. &c.,

* Hawkins Statutes at large, Vol. I. p. 421.

† Kennet ap. Burn. Art. Appropriations.—The Statute of 14 Edw. 3rd, might also be mentioned here, by which the Vicar was enabled to have a writ of *Juris utrum*, against all who seized from him the lands, &c. belonging to the Benefice.

and the principal condition on which the great Tithes were held, was, that they should obey the Ordinary in granting the augmentations he commanded. "A condition (says Jacobs) is restraint annexed to a thing, so that by the non-performance, the party to it, shall receive loss." The party here is the Bishop and the Vicar : and it was not intended that either of these should suffer loss. In addition to this, we read in another part of the Act, "that the King takes possession of the Monastic revenues, *saving to all, and every person and persons, and bodies politic, except the Monks, and the descendants of the founders of the Monasteries, all such right, title, claim, interest, possession, rents, charges, annuities, leases, portions, pensions, which they have, claim, ought, may or might have had,—in such like manner, form and condition, to all intents, respects, constructions, and purposes, as if this act had never been made.*" The meaning of this clause of the Act, undoubtedly is, that the King took the Monastic estates, with all the charges, incumbrances, and demands upon them. One of these was the power of the Bishop, to benefit the Vicar of an impropriate Rectory. The King, as Bishop Gibson* very rightly argues the point, merely stood

* I quote here the words of Bishop Gibson.—As the religious, he observes, that is the Monastic bodies, held the appropriations with the charge of a competent maintenance for the Vicar, at the discretion of the ordinary; so do the Lay-owners hold their impropriations with the same charge. The meaning of the Parliament was not to destroy the rights of other men, but only to suppress the Monks : in the several acts of dissolution, there are general savings of rights to all bodies politic and the like, and particularly of "portions, which any may or might have had in or to the premises, or to any part or parcel thereof, in such manner, form, and condition, and to all intents and purposes, as if the said acts had not been made;" and, therefore, that the Vicar having then a right to a con-

in the place of the Monastic orders. The grantees of the Abbey Lands, Tithes, and other Ecclesiastical revenues, stand in the place of the King. The Monks, the King, and the Grantees all possessed the great Tithes, on condition that the smaller livings were not permitted by the Bishops to be hopelessly, and utterly impoverished. *The origin, therefore, of the wretched poverty of this mass of livings in the gift of the Lay patrons, did not, as is generally supposed, proceed exclusively from the confiscation of the revenues of the Monasteries from Henry the Eighth. It arose from the neglect of the Bishops to enforce their authority, soon after the alienation of the Church property from the Monks to the King. The consequence of this omission has been, that their power has passed away—that the law has become obsolete, and usage has usurped its dominion: so much so, that the Lay impropriations, in the hands of Laymen, are now regarded by the common law as private property, which is entirely free from all spiritual jurisdiction. The Bishop has lost his power to augment a Vicarage, from the Tithes in the hands of Laymen. With respect also to those which are held by Ecclesiastical impropiators, the Bishop's power is*

grua portio (that is, *part* or *parcel*, as the statute speaks) out of the rectory, with a right to sue the Abbot if he denied it; and the Bishop having a right to assign such portion, and to enforce the allowance of it by sequestration and other Ecclesiastical censures; both the Bishop and the Vicar have those rights respectively preserved to them in the said general savings. If it be objected, that those clauses of reservation of rights, do not expressly mention the reparation of chancels, or payment of the stipends of Curates: yet both these burdens, as having rested upon the religious, passed from them so the King, and from the King to the grantees, that, though they are now applied to other ends and uses than heretofore they were, yet they retain the same nature.

considered as dubious, and other remedies than that of the exercise of episcopal authority, are required, even in their own dioceses, to remove the scandal of the extreme poverty of the plundered Benefices. Though the common law, however, does not now recognise the obligation of the two classes of impropiators to augment the poor livings—and though it allows all impropriations to be considered as mere temporal inheritances, there can be no doubt that the obligation in justice, and equity, and religion, remains the same; and that every impropiator of Tithes, and every holder of Church lands, is bound, as a matter of sacred principle, to provide, *or to assist in providing*, that a competent maintenance be granted out of the great Tithes, and Church lands, in every Parish, to the Clergyman of the Parish, who attends to the religious interests of the people.

Such was the *origin* of the extreme poverty of the Vicarages in England, which has been the principal cause of the scandal of non-residence and pluralities. Let us now enquire to what causes, the *continuance* of this extreme poverty may be imputed. From the failure of Episcopal obligation and duty, I pass to that exhibited in the conduct of the Lay impropiators, to *whom the property of the Church was thus conditionally granted*. I boldly affirm, that *the deplorable poverty of the Church of England has been continued, by the neglect of the Lay impropiators, to perform the duty which was imposed upon them by the terms of the original contract*, under which they became possessed of the great Tithes, &c &c., and other revenues of the Church. The Lay

impropriators throughout England, generally speaking, with very few honorable exceptions, have utterly neglected their duty : and this neglect has been more injurious and painful, as they too often possess the revenues of livings, in the large towns. In many parishes the Lay impropiators have taken the great Tithes, the small Tithes, and, in some instances, even the surplice fees, and they have made no competent maintenance for the spiritual wants of the parishes, from which their large revenues are derived. I accuse the Lay impropiators of failing to observe the conditions under which the Tithes were originally taken away from the parishes—and of thereby becoming the principal cause of the general poverty of the Church, and of the evil of non-residence and Pluralities, of which the Laity, and the reformers, are now so universally and so justly complaining. I accuse them of being the chief promoters of the poverty and the misfortunes of the Church of England—and, therefore, of the scandal and abuse which are so unsparingly, and so unjustly, directed against the Clergy.

It is absolutely necessary in this hour of the agony of the Protestant Church of England, that the public who desire Ecclesiastical Reform, should have their attention directed to the Lay impropiators. I shall avoid mentioning names, as they are not essential to my argument : while I shall submit to the consideration of Lord Henley, and his associates, *a few circumstances which rest upon undoubted evidence, and which may be regarded as common occurrences.*

One Noble Lord is the patron of a living, where there are ten thousand parishioners. He possesses,

as the descendant of the original grantee, not only all the great and small Tithes, and all the Church lands, but he claims, and by his agent receives, even the mortuary fees. The income of this Nobleman, which is principally, or in great part, derived from the spoliation of the Church, exceeds, it is said, in annual value, three times the gross amount, of the whole revenues of the Church of Durham. Yet this Nobleman would as soon think of endowing the Mufti of a Mosque, at Constantinople, with his Tithes, as of augmenting the stipend of the poor Incumbent of the district, from which a large portion of his immense revenues are derived. He is contented with allowing the same small salary to the present Incumbent, which was granted in the reign of Henry the Eighth. He permits the poor Clergyman to be borne down with poverty, on the very living from which he is enriched by all the great Tithes. Yet, in this very place, it was, that one of the parishioners reflected, in my hearing, on the Dignitaries of the Church, for not increasing the revenues of this large and impoverished parish. We do not envy this Nobleman his great possessions. They are his by law : but they were originally granted upon conditions, the spirit of which he is as much required to observe, as if the law of man, and not the law of God only, exacted his obedience. Here, then, I adopt the words of Lord Henley, when he speaks of the Church revenues—*My brethren, these things ought not so to be.*

I know of another Lay Impropiator, who, in a parish of eighteen miles in length, receives all the great Tithes, to the amount of several thousands a

year, while the living itself yields ten pounds a year to the officiating Minister.

I know another Lay Impropiator, who, in like manner, grudgingly allows a few pounds to the Incumbent, while he exacts with a rigour which would disgrace, and shame a Clergyman, the last sheaf to to which he can lay claim. Ought this to be? I know of another Lay Impropiator who possesses the great Tithes of a large Parish and refuses even to mend the windows of the chancel of the Church, unless threatened with the penalties of the law. Ought this to be?

I know of another, a Nobleman, who possesses a larger yearly income (if report speak true), than the whole bench of Bishops; a considerable part of which, is derived from the Great Tithes of Livings—while the Livings themselves are of the poorest description; and remain, unaugmented, unnoticed, and unregarded. There are many Lay Impropiators who seldom, or never see the Parishes, from which they receive their Tithes—nor contribute to their charities—nor benefit them in any work of Christian love. So absolutely do they regard this ownership of the great Tithes in the same light as their rents, or their funded property, that they would look upon him who proposed to them to augment their Vicarages, from the Tithes, as a madman, or as an idiot. I could enumerate a long and painful catalogue of similar instances. The truth must be told. The Lay Impropiators have betrayed their trust. The Lay Impropiators have broken the original contract, under which they have so long possessed their Tithes and Lands. They have never

granted to the poor Vicars, of the Parishes from which they draw their great Tithes, their "*congrua portio*," as the antient law expresses it—or as subsequent authorities designate it, their "*competent maintenance*"—their "*convenient provision*"—which was contemplated in the original grant of the Tithes to Impropiators, of any kind. They never seem to imagine that an equitable duty is imposed upon them, of encreasing the maintenance of the poor Incumbent. Yet in every case of deficient revenue, the ecclesiastical part of the Church is clamorously called upon, to make good *their* breach of contract. *The beneficed Clergy are required*, by the public press, and by the orators of the day, to tax their already deeply burthened incomes, not to assist their own poor Incumbents, but *to enrich and benefit the wealthy, and noble Lay Patrons, by enabling them to present their friends, and relations, to livings, which are to be made more valuable, at the expence of the impoverished Priesthood.* That poverty of the benefices, which is the consequence of the defalcation on the part of the Lay Impropiators, is attributed to the Clergy, as an ecclesiastical crime. The Clergy are taunted and insulted; while the Lay Impropiators themselves remain unsuspected of neglect, and continue unmolested in their enjoyment of the ecclesiastical possessions. I say again with Lord Henley—these things ought not so to be.

Before I submit my plan of alleviation for these evils to the public, I wish to answer an objection which will be proposed, not to the principle on which I would proceed, but to some of the remarks I have now made. "Why," it will be said, "why should these

“ observations be confined to the Lay Impropriators. Have not the great Tithes, and the Church Lands, been taken from the Parishes, and from the Parochial Clergy, and granted, in many instances to Bishops, Colleges, Deans and Chapters, and to other Corporate bodies, as well as to Lay Impropriators? Have these restored the Tithes to the Vicars? Are there no livings, in their gift, impoverished by the failure of these public bodies to provide the *competent maintenance* of which you speak ?”

I answer that the objection in many instances would be found to be unanswerable. The Ecclesiastical, and other Corporate Bodies, have certainly not augmented the poor livings so frequently, or so extensively as equity requires, that they should have done. I would not, however, extend to them the remedy I am about to submit to the Lay Impropriators, because, the Bill of the Archbishop of Canterbury, as I have already shewn, enables all the Ecclesiastical Bodies, to fulfil the contract upon which the Tithes, and other Ecclesiastical Revenues were appropriated to their use : and because they are already acting upon that Bill, and exerting themselves to remedy the evils in question. The Archbishop of Canterbury, and the Bishop of London, are augmenting all the poor livings in their gift, to the amount of three hundred a year. The Bishop of Gloucester, the Chapters of Windsor, and of Westminster, are attempting the same object. I have no doubt that all the other Ecclesiastical Bodies will follow their example ; and that these instances, may be regarded

only as specimens of what will be done by other Bishops, and other Collegiate Bodies.

With respect to the Church of Durham, I can affirm, without fear of contradiction, that no Lay Improprator in the kingdom, (and there are many who possess a much larger property in Tithes,) has done one-tenth of the good, which this Church has conferred, not only since the passing of the Archbishop's Bill, but during the last century and a half, upon its poor Vicarages. Beneficial Leases have been granted to Dalton, Bedlington, Eglington, Ellingham, Norham, Elvet, Crossgate, and others. The Chapter has long appropriated a large portion of its yearly revenues to this work of augmentation—and it is constantly increasing the value of its benefices. They have long since resolved to raise every living at their disposal to a certain amount, and to go on enlarging the income of the Incumbents, till they shall be in the receipt of that competent maintenance, which they consider to be their due. For these reasons therefore I would not extend to the ecclesiastical part of the Church, the plan which I would submit to the approbation of the public. The Bishops, Deans and Chapters, and Colleges are doing, their duty. Our rulers and dignitaries are on the alert: and with the powers, which they now possess, they are able and they are willing to remedy the evils of impoverished benefices, and their consequences, non-residence, and pluralities.

There is yet another objection which may be proposed, and which I shall therefore notice before I submit the details of my new plan to the reader.

“ Why” (it will be again urged)—“ why are you not
 “ contented with the plans for improving the value of
 “ the poor Benefices, which have been proposed by
 “ the Governors of the Queen Anne’s Bounty, aided
 “ by the Parliamentary grants—or with the plan pro-
 “ posed by Mr. Miller, by Dr. Burton, by Lord Hen-
 “ ley, and by these conjointly.”

I reply that none of these plans are so efficient, or so immediate in their beneficial effects, as to afford that relief for the pressing emergencies of the case, which appears to be absolutely necessary. The sums which have been placed at the disposal of the Governors of Queen Anne’s Bounty, aided by Parliamentary grants to the amount of one million one hundred thousand pounds, have failed, in the course of more than a century, to raise each of the poor livings of England to one hundred a year. Lord Henley’s and Dr. Burton’s plans even when united into one, as Lord Henley proposes, in the tract appended to the end of the Seventh Edition of his pamphlet, would not increase the 3,000 poor livings in the gift of Laymen, which are under £150. a year to £300. a year. The union of these two plans would yield, according to Lord Henley, £300,000. a year, which, if divided among the 3,000 poor livings, under £150. a year, would give to each £100. a year—and if divided among all the 4,361, would give to each less than seventy pounds: that is, it would not yield, even if we supposed that the whole fund could be devoted without any material deduction to the object in view, that competent maintenance for the Clergyman which it is the intention of all

our plans to obtain. Neither would Mr. Miller's plan* accomplish this desideratum. By his plan the livings which are now under seventy pounds a year, would be increased to one hundred a year in the course of ten years. Something must be proposed which will more rapidly, and more efficaciously remove the evil, than has been hitherto suggested in any plan, submitted to public approbation.

Let us now, therefore, consider on what foundations a plan may be formed for increasing the poorer benefices: which shall not offend that part of the community, who are not guilty of desiring the welfare of the Church of England.

* Mr. Miller's plan for the augmentation of poor Bishoprics and livings, is—

To require the payment of First Fruits, according to present values—the first fruits to be considered as only one half of a year's income—two years to be allowed for payment. And Bishoprics and Livings under certain amounts to be exempt.

A Clerical Tax, according to present values, under the name of Tenths, but upon a graduated scale, to be imposed—so as to produce an annual amount nearly equal to one-tenth of all the Clerical income of England and Wales. Bishoprics and Livings under certain values to be exempt, and the scale to be moved upwards as soon as augmentation has brought the exempted preferments to the minimum of the taxable incomes—the same principle of increased exemption to be observed respecting First Fruits.

To render *present* Incumbents subject to at least one-third of the rate fixed, by the graduated scale, for the new payment of Tenths.

To obtain (towards the fund for general augmentation) from the Lay Patron of any poor living, which shall have been improved by grants derived from the Clerical Tenths, as many years purchase of the annual amount of such augmentation as may be deemed equitable.

The whole of the funds arising in these various ways to be placed under the management of Queen Anne's Bounty.

To re-unite Prebends, not *residential*, to their proper livings; and to connect *residential* canonries with poor livings in the same diocese.

My plan Mr. Miller, observes, should produce at least £250,000. per annum, when in full operation. Dr. Burton's not £60,000.

As to appropriated Tithes in general, he proposes that they be charged along with those enjoyed by the Vicar or perpetual Curate in a just proportion, for the building and maintaining in a good state of repair the incumbent's house.

The plan must not be founded on the principle of confiscation: and this for two reasons, its *impolicy*, and its *inefficiency*. Its *impolicy* has been already shown, in its consequences of destroying the present frame work of the Church. Its *inefficiency* appears in this, that if all the episcopal, decanal, and capitular revenues in England were to be divided at once among the 4,361 poor livings which are now under £150. a year, they would not increase each of such livings to the amount of two hundred per annum.*

Confiscation, therefore, would be utterly inadequate to provide that competent maintenance which it is on all sides acknowledged, ought to be granted to every resident incumbent. Confiscation, and equal division of the Church property generally would not secure the sum of £300. a year to each Clergyman; though

* This is easily proved by the Parliamentary Returns of 1818. We learn from these that there were, as I have before said—4,361 livings in England and Wales under £150. per annum.

There are—12 ... under ...	£10.	
45 ... under ...	£20. ... and above ...	£10.
119 ... under ...	£30. ... and above ...	£20.
246 ... under ...	£40. ... and above ...	£30.
314 ... under ...	£50. ... and above ...	£40.
314 ... under ...	£60. ... and above ...	£50.
301 ... under ...	£70. ... and above ...	£60.
278 ... under ...	£80. ... and above ...	£70.
251 ... under ...	£90. ... and above ...	£80.
394 ... under ...	£100. ... and above ...	£90.
250 ... under ...	£110. ... and above ...	£100.
289 ... under ...	£120. ... and above ...	£110.
254 ... under ...	£130. ... and above ...	£120.
217 ... under ...	£140. ... and above ...	£130.
219 ... under ...	£150. ... and above ...	£140.

This is from a return made in 1815, when things were very high. It is allowed not to be complete. That is, there were even then, a few more livings of each of these classes. Now, as things have fallen, there must be many more.—*Parliamentary Papers of 1818*, vol. xviii. p. 215.

The Episcopal and Decanal revenues have been estimated at £468,000. Let us suppose this sum be placed without deductions at the disposal of

this sum is considered by all as the minimum income of every Benefice in England. Confiscation, therefore, is not advisable.

But not only ought we to avoid resorting to this impolitic, and inefficient mode of proceeding. We must take care to devise a remedy which will not tax the Sectarians, or Dissenters. It is absolutely necessary to prevent any resistance on their part. Though the Episcopalians of England would never have objected to an assessment for the support of a Presbyterian, or Independant Church Establishment, if the dynasty of Cromwell and the Long Parliament had remained permanent—though they, submitting themselves to every ordinance of man for the Lord's sake, would have paid every tax which the government had imposed

the State for the purposes of confiscation. To raise the 4,361 livings then to £200. a year, would require as follows:—

12 Livings at £10. to £200. would require	£2,280.
45 now at £20.	8,100.
119 £30.	20,230.
246 £40.	39,360.
314 £50.	47,100.
314 £60.	43,960.
301 £70.	39,130.
278 £80.	33,360.
251 £90.	27,610.
394 £100.	39,400.
250 £110.	22,500.
289 £120.	23,120.
254 £130.	17,780.
217 £140.	13,020.
219 £150.	10,950.
3508	£387,900

This Return was not complete, for 858 livings are omitted. Let us place these at the highest sum of £150. To raise these to the amount of £200. per annum, the additional sum of £128,700. would be required. If we add this sum to the sum of £387,900. we have the sum of £516,600. required to raise the poor livings to £200. a year each. That is, we require more money by £53,600. than the whole income now vested in Bishops, Deans, and Chapters, to give to the poor Clergy, by the plan of confiscation, the small pittance of two hundred pounds a year.

upon them—We cannot expect such proofs of Christian principle, from the enemies of the Episcopalian establishment. My plan, therefore, would make an exception in favour of all Dissenters, so that they should have no reason to raise the war cry against us.

We must not look for pecuniary aid from the government, in any other form than that which the government grants to railroads or canals, or to any public work. It is certain that Christianity, is of such infinite importance to nations, as well as individuals, that the government of England, as well as that of every Christian country, ought to be ready and willing to make great sacrifices for the good of the Church of Christ. It is, however, to be feared, at this period of our history, that the State would not be disposed to take upon itself, the expence of removing, either wholly, or in part, the evil which now oppresses the Church. Other plans, therefore, must be suggested, and a remedy must be found, which shall affect the parties more immediately interested, the Patrons, and the Incumbents, and to a certain extent, the State.

The Patrons of livings are interested. If the value of the livings in their gift is materially increased, the advowson becomes increased in value in the same proportion.

The Incumbent is interested.—the object being to improve his yearly income.

The State is interested. The Church of England deserves the approbation, the sanction, and the protection of the State which it has so long enjoyed. The union of the Church with the State, can alone prevent our infidel, or irreligious patrons of livings from pre-

senting heretical, Unitarian, worthless persons to the benefices of the Church. The power of the State is required, to allow the ecclesiastical ruler of the Church to legislate for the general good. The Church, in return for this benefit, preserves the nation from anti-Christianity in all its forms. *The Church of England, may be called, the eclectic sect of the Christianity of the world.* It possesses within itself all the truth, and all the advantages which other societies of Christians variously propose to themselves. *It enjoys the spirituality of worship aimed at by the Dissenters,* with sufficient external discipline to prevent its disciples from falling into heresy, or error. *It comprises all the supposed excellencies of the Church of Rome,* by maintaining a standard of faith, a gradation of ranks, and a well defined, and well ordered authority. It possesses property of its own, and it is exempted therefore from the temptation of becoming the slave of the crown, or submitting to the caprices of the people. It is the link between the prince and the peasant. It binds man to man, and man to God. Like the sun in the heavens, it shines alike upon the palace and the cottage: and the influence of its ministers is felt through all classes of the community, from the halls of Parliament to the bed of the pauper.

In thus speaking of the blessings of Christianity, how can I pass over the Clergy of the Church of England. They deserve, and they receive the approbation of the wise and good. Encompassed as we are by infirmities, some few exceptions there must, and will be found out of twenty thousand Ecclesiastics: but the far

greater number deserve the eulogy of Cave,* and the testimony quoted from Dr. Chalmers by Lord Henley, “ How are they honored in the midst of the people in “ the going forth of the Sanctuary. When they put on “ the robe of honor, and are clothed with the perfec- “ tion of glory, they make the garment of holiness “ honorable.”† I trust they will ever remain faithful to their trust, and obtain that love, and homage, which is due to them, as the servants of Christ.

Let us now, then, consider what principles are sanctioned by the existing laws of the country, to enable us to complete a safe, just, efficient, and permanent removal, of the evils of pluralities and non-residence. I find four Acts of Parliament which recognise the foundations of the plan which I contemplate. They are these—the Act called the Queen Anne’s Bounty Act—the Gilbert Act—the Archbishop’s Act for enabling ecclesiastical patrons to augment livings—and the Act for building and enlarging Churches and Chapels. Though the State is deeply interested in this matter, the parties more peculiarly and personally so are the Patrons of the poor livings, and the Incumbents of the same, toge-

* In te renovatam, (says Cave, in his Dedication to the Church of England) intuemur ævi Cypriani simplicitatem, Constantiniani zelum ac puritatem, Theodosiani decus et *υραξια*, utinam addere liceret, et felicitatem. Vigeat apud te magis magisque antiqua fides, virtus, simplicitas; sint Laici tui moribus inculpati, in fide firmi fortesque; sint Sacerdotes tui iustitia amicti, doctrina ornati, et sit tu omne ævum, ut hactenus, stupor mundi Clerus, Britannus. Propitius experiaris (he goes on) serenissimum Regem, omnesque in eminentiâ constitutos, ut pro quorum salute indies ad Deum preces fundis eorum præsidio, muniaris, tuique omnes vitam agant quietam ac tranquillam, cum omni pietate et gravitate.—*Cave’s Dedication to his Historia Literaria.*

† Ecclesiasticus, ch. 50. v. 5—11.

ther with the Bishop of the Diocese, upon whom the duty devolves of enforcing residence to the utmost.

In the Queen Anne's Bounty Act, or in the supplemental Act, 1st. Geo. I., I read a clause which requires the Bishops to return to the Board of Commissioners appointed under that Act, an account of the value of all the improved livings in their Dioceses. The same Act also encourages the Patrons of livings to make benefactions, for the augmentation of the living, on condition that the Governors of the Bounty will do the same.

The Gilbert Act enables the Incumbent of a living to mortgage the living for the building of a parsonage house.

The Archbishop's Act enables ecclesiastical patrons to increase their livings by, annexing to them certain Tithes.

The Church Building Act empowers the Lords of the Treasury, to issue money for certain ecclesiastical purposes specified in the Act.

Here are four several laws, which enable a Bishop to value—an Incumbent to mortgage—a patron to contribute, and the State to assist, in the augmentation of livings.

I would propose, then, that when a living is under £150. a year the Bishop, on the principle recognized in the Bounty Act, returns the report of the said living to the Governors of the Board.

That the Governors of the same be empowered to apply to the Lords of the Treasury for a temporary advance of money, not exceeding in the first instance any sum above £5,000. or £5,700, for the repay-

ment, and interest of which, ample security shall be given.

That the Treasury be empowered to advance this sum upon the joint security of the Patron, the Incumbent, and the Governors of the Board of Queen Anne's Bounty. The money to be funded, or laid out in land, at the discretion of the Patron and Incumbent, with the approbation of the Bishop and Governors.

By the advance of £5,000. at four per cent., or £5,700. at three and a half per cent., the living would be nominally increased £200. a year.

To repay the principal of the money borrowed, I would propose that the Incumbent give security, that the sum of £100. be paid by him, and be funded every year—and be permitted to remain in the funds at compound interest. By this means, £100. per annum, at three and a half per cent., the present price of the funds, would pay off £5,000. in about twenty-nine years, or £5,700. in about thirty-two years.

To provide for the payment of the interest of £5,000. at four per cent. per annum, or of £5,700. at three and a half per cent., I would propose, that one per cent. be paid by the Incumbent, who shall mortgage his living for the same, or offer, otherwise, ample security.

That the Patron be also required to give security to the Bishop, and the Governors for the payment of another one per cent. of the same interest: and that he do this in consequence of the increase in the value of his advowson, at the end of the time, when the principal borrowed shall have been repaid.

The justice of thus calling on the Patrons to contribute one per cent. will appear from a brief estimate of the increased value of the advowson. The advowson of a living, will generally sell for twelve years purchase. Let us suppose the living which we desire to augment to be £150. a year. The advowson at this valuation might be purchased for £1,800. If we add another £50. per annum to the living, it immediately becomes worth 2,400. At the end of the period when both principal and interest shall have been paid, and the living permanently increased to £350. a year, it will be worth £4,200. It is, therefore, but just that the Patron should himself contribute to the improvement of his own property.

If the Patron should decline paying this one per cent., he may be permitted by the Act of Parliament to sell the next presentation, to any person who will engage to do so in his place. To effect a general increase in the value of benefices, and thereby to induce residence, is so important; and the lay Patrons are so much interested, that every facility should be afforded, by the public law, to encourage and to assist their attempts, to promote this great object.

The Crown livings being large, would of course be exempted from the necessity of requiring augmentation.

Many of the livings in the gift of the Chancellor are of small value. To call upon this great legal authority to increase these by paying one per cent., upon the money, borrowed for their augmentation, would be absurd. The Chancellor might be em-

powered, therefore, to grant the next turn of the presentation of his livings to any gentleman, who would become security for the regular payment of the required interest.

The only question we have now to answer is—in what manner can the remaining two per cent., or one and a half per cent. be raised, to assist the Patron, and the Incumbent, in their laudable undertaking to increase the value of the Benefice.

To raise, then, the remaining per centage which is necessary to aid in the abolishing of the Pluralities and non-residence which offend the Church, I would propose, that the Lay Impropiators in general, should be required to make up the deficiency in the interest of the sums, borrowed from the Treasury to augment their own livings—and that the government be empowered by Parliament to extend their present ecclesiastical enquiry to the whole of that large amount of property, which was originally vested in the Church, whether it be land or tithes: while the Bishops, in the mean time, shall ascertain from the Incumbents and the Patrons the number of applications that will be made for grants of the £5,000. or £5,700., in order that they may be made acquainted with the amount of interest, that will fall to the share of the Lay Impropiators, after that the Incumbents and Patrons have advanced their two per cent.

When this is effected, the state by Act of Parliament may assess all the lay tithe property, and all ancient Church landed property, which has been granted to Laymen by the rapacious Henry. Instead of taxing the Lay Impropiators in the heavy manner in which

the Church itself is willing to be charged by the Acts of Charles II. and by the Archbishop of Canterbury's Bill, for the purpose of raising all the poor Vicarages in their gift, at their own expense to £300. a year. *I would recommend, that the Lay Church property in general, be assessed for the Lay livings in general :* and thus a fund be formed, from which the remaining per centage on the sums advanced by the State might be drawn.

By this means, the *Incumbent of every living would be immediately benefitted to the amount of fifty pounds a year.* At the end of twenty-nine years, or thirty-two years, when the capital received would have been repaid, *the benefice would be worth £350.—*At that time if it seemed advisable, another £5,000., or £5,700. could be borrowed on the same principle ; the living would then be raised to £400. a year, and at the end of the second twenty-nine years, it would be increased to £550—and so, on this plan, the livings of England would be gradually augmented, without spoliation, to the suitable and adequate maintenance required by the ancient law. This would prepare the way for the measure proposed by Lord Henley, that residence should be enforced ; and no plurality should be permitted where a living has been increased to the amount of £400. per annum. Such would be the happy result in every living now worth £150., at the end of twenty-nine or thirty-two years. In the course of one generation the evils of non-residence and pluralities would wholly cease.

If the ecclesiastical part of the Church is assessed to benefit the poor livings in their gift ; on what

principle of justice can it be enacted, that they should be also taxed out of their burthened revenues to increase the livings, and add to the influence and wealth of the Lay Impropriators. *Why should the property of the ecclesiastics be taken from them, to enable this nobleman, or that gentleman, to present his relation or friend to a more valuable living than he had formerly the power to do? Tax the Church to benefit the Church livings—Tax the Lay Impropriators, and the Lay Patrons, to benefit the Lay livings.*

Let us now suppose, that the Incumbents, and Lay Patrons of each of the three thousand poor livings in their gift, make application to the interest fund, raised by the contributions of the Lay Impropriators for the purpose of increasing the value of their separate benefices—we shall find, that the sum which would be demanded from the Lords of the Treasury would amount altogether to £15,000,000. or to £17,000,000. of money. The interest of the former sum at 4 per cent., would be £600,000. a year, and of the latter at 3½ per cent. about £598,500. In either case one per cent. or about £150,000. would be provided for, by the Patrons; £150,000. by the Incumbents, and the remaining £300,000. by the Lay Impropriators.

Before the Reformation more than half the lands of England, and the whole of the tithes belonged to the Church. The rental of England has been estimated at £37,000,000. Let us put it down at £30,000,000., and take the half of this sum, which has been bestowed upon Laymen. The result will be that £15,000,000., half of the rental of England and Wales, will be subjected to the assessment, which

I propose. The whole of the Tithes of England and Wales, have been lately valued at £2,000,000., one-third of which have been also confiscated to the use of Laymen. One-third, therefore, of £2,000,000., which is £666,666., will fall under the census I wish to establish. The confiscated rental added to the confiscated Tithes, will give £15,666,666—one and a half per cent., or two per cent., upon this sum, will be sufficient to meet the £300,000. of interest, to be advanced by the Lay Impropiators, as the assessment upon the lands, which formerly belonged to the Church.

I would propose, then, that after the Bishops have reported the exact number of poor livings in the gift of Laymen; and after the return also of the extent of lands and tithes once belonging to the Church, but now possessed by Laymen, is completed and given in; that the government assess all such lands and tithes, to the amount necessary to meet the interest required to enable the lay Patrons and Incumbents of the smaller benefices in the gift of laymen, to augment such benefices to the amount of £300. per annum.

This plan is not only efficient, but it is just. For while the ecclesiastical part of the Church have agreed to take care of their poor benefices, it calls upon the Laymen to make a competent provision for their own impoverished benefices; and to remove that humiliating poverty of which themselves alone are the cause. I have demonstrated by unanswerable documents, that the ecclesiastical part of the Church is totally incompetent to remove the evil. *If all, aye*

all, *the ecclesiastical revenues* were to be at this moment equally divided among the poor livings, they would not be raised to £300. a year, while the whole Church would be reduced to one hopeless, remediless, painful, state of poverty. The Clergy have made, and are willing to make every sacrifice. Let the Laity who possess the largest share of the revenues, formerly appropriated to the support of the Christian religion among us, be required to do the same. They have as yet done nothing. Is it not just that *those who receive ecclesiastical revenues, should be called upon to contribute to the support of that sacred service, for which those revenues were originally bestowed?*

The plan is just, as it affects the Dissenters; for it does not expose them to any tax for the benefit of those institutions which they are pleased to disapprove. Many Dissenters are, however, the owners of Lay tithes. These, of course, could not be exempted from the operation of the Act.

The efficiency of the plan, too, is more evidently developed, when it is taken into account, that at the end of the twenty-nine years, or thirty-two years, when the first sum borrowed, will have been replaced, application may be made for another £5,000. or £5,700., so that the benefice, may be increased indefinitely, to any amount.

The plan is worthy of the greatness of the nation. Fifteen millions of money may at first sight appear to be a large sum. But it must be considered that it is only borrowed for a definite time, upon fair terms, and upon good security; and it is borrowed to accomplish

a most momentous object, to make provision for the establishing and the perpetuating of the worship and service of Almighty God. As a Christian nation, our first duty is to serve and honor Him. The state is, therefore, bound by the most solemn obligations to take care that all its people should have the benefit of religious instruction, and that the means of grace should be freely and ever open. For this great and holy purpose it is necessary that every parish should have its resident Clergyman, for whom a competent maintenance should be provided. *God is the King of Kings, and the Lord of nations; and Kings and nations are required, as their first duty, to provide for the establishment of true religion, and by so doing to provide for the best happiness of their subjects and people.* The King or Senate, the Magistrate, or Government, or by whatever name the Sovereign power of a people may be designated, which does not provide for the propagation of the Faith of the Son of God, among the people over whom he may be appointed to rule, is guilty of the violation of the most sacred duty, which can devolve upon a rational, accountable, and religious being.

To these advantages it may be added, that the plan I have proposed is strictly, and wholly conservative. It maintains all the existing framework of the Church. It makes no innovation, while it effects the most extensive, and most desirable improvement. It keeps all things in their places. It proposes no capricious, useless, harsh, arbitrary changes. It is opposed to the principle of the leveller, who would reduce us all, to an equal and degrading poverty. It is op-

posed to the Jacobin in religion, who would dishonor the Bishops by committing their power to the hands of self-elected societies. It puts to silence the clamor of the enemy, on the only point in which the Church can with justice be attacked. Nor is this all—the great and peculiar advantage derived from my plan appears to me to consist in this—that it strengthens the sacred union between the Church and the state: and in this hour of the renewed trial and danger of our venerable Episcopacy, it increases the power of the Bishops of the Church, in that manner which was once sanctioned by the public law of England, and by the decrees of the best councils in the Primitive Church, and which is most accordant with the very object and design of Episcopacy—The office and care of the Bishops, says Bingham, was, to see that the revenues of the Church were managed and disposed of, to the best advantage. The councils of Antioch* and Gangrat† have several Canons to this purpose—namely—that all the incomes and oblations of the Church shall be dispensed, at the will, and discretion of the Bishop, to whom the people and the souls of men are committed. Those called the Apostolical‡ Canons and constitutions§ speak of the same power. And Cyprian|| notes, that all who received maintenance from the Church, had it *Episcopo dispensante*, by the order and appointment

* Con. Antioch, c. 24 and 25.

† Con. Gangr. c. 7 and 8.

‡ Canon Apost. c. 31 and 38.

§ Constit. Apostol. lib. 2. c. 25.

|| Cypr. Ep. 38. al. 41. Just. Mart. Apol. 2.

of the Bishop. He did not, indeed, always dispense with his own hands, but by proper assistants, such as his Archdeacon, and the *Æconomus*; which some Canons* order to be one of the Clergy of every Church: but these officers were only stewards under him, both of his appointing, as St. Jeromet† observes, and also accountable to him as the supreme governor of the Church. And this was agreeable to the Primitive rule and practice of the Apostles, to whose care and custody, the people's oblations, and things consecrated to God, were committed. They chose Deacons to be their assistants, as Bishops did afterwards; still retaining power in their own hands to direct and regulate them, in the disposal of the public charity, as prime stewards of God's revenue, and as the chief masters of His household.‡

I am now brought to the consideration of the objections, which may be offered to the measure I would recommend.

The first, great, obvious, and apparently insurmountable difficulty which presents itself is, that it seems to imply a violation of the rights of private property. It will be said—"Even, if it should be granted that the first owners of the Church lands, and of the great and small Tithes, have neglected to perform the implied, or the expressed conditions of their contract—ought that property, which, in the course of time, has devolved upon the present suc-

* Con. Chalced. c. 26.

† Hieron. Ep. 2. ad Nepotian. *Sciat Episcopus, cui commissa est Ecclesia, quem Dispensationi Pauperum, Curaeque præficiat.*

‡ Bingham. *Eccles. Antiq.*, 8vo. Edit. 1710, vol. i. p. 19.

“cessors, who have long enjoyed, or lately purchased
 “it, without the smallest apprehension of any deduc-
 “tion of this nature—to be subjected to the payment
 “you suggest?”

This objection I acknowledge to be so valid, and powerful, that I again affirm, that the State is the proper power to interfere, to remove the evil which now presses so heavily upon the Church. If the State could be induced to undertake the charge of meeting the remaining per centage, after the Incumbent, and Patron, have contributed their portion, the matter at issue, would be brought to a speedy conclusion. But as we have, unhappily, no reason, at this period, to anticipate a successful application in this quarter—we are compelled to seek relief from other sources.

The sum of £300,000., which would be required from the Lay Impropriators, is too large to be raised by voluntary contributions. The utter spoliation of all the existing Church property, (it has been proved) would not be sufficient to provide for the livings the “*congrua portio*,” or competent maintenance, which ought to have been constantly reserved as the portion of the Incumbent, from the lands and the tithes of the Church, which have been alienated to Laymen. *The only party, therefore, from whom the nation and the poorer Clergy, who hold livings under the Lay Patrons, with any degree of justice, can expect assistance,* are those who have so long enjoyed that property of the Church, which has been confiscated to persons and to objects which are not ecclesiastical. The State is bound to take care that the original con-

tract be observed, and that the original trust be fulfilled. If these individuals, to whom the tithes were originally granted, failed in acting according to the conditions of their trust; and if others, who have followed them through many successive generations, have been equally negligent; if all these have departed from the spirit, intention, and purpose of the original grant, and have received many hundreds, or many thousands a year from the antient revenues of the Church—If they have permitted the Clergyman, through this long period, to be a pauper, in the midst of the abundance of that wealth which once belonged to the Church—is this any argument for the continuance of a scandalous abuse? Can it be sheltered under the plea of antiquity, or under the affirmation, that the holder of tithe possesses a portion of the Church revenue, as an inheritance, by descent, although he has never fulfilled the conditions on which it was granted, and the non-observance of which has afflicted the Church with a pauperized Clergy? The time has arrived when all abuses shall be done away in this favored country: and there is not among us one, no, not one abuse—*there is not one corruption in the body politic, no, not one, more intolerable or more flagrant than this, that the property of the Church should have been given away to Laymen, under the condition of providing for the spiritual wants of the people; and that this condition should have been generally violated—*that the Laymen should rejoice in the wealth of the Church, while the Clergyman, from whom the Tithes have been wrested, is degraded to poverty—and that

the other Clergy should be called upon to tax themselves to remove that poverty, which has been produced by a breach of contract on the part of the Lay Impropiators. The time has arrived, when the State is required to compel the holders of the Lay tithes to fulfil the original contract on which those Tithes were granted, and to provide, in some manner, for the spiritual instruction of the parishes from which they receive them.

But I shall be told, that this Lay-tithe property is sanctioned by prescription, and secured by law ; and, therefore, that it cannot be touched by the Church, or State, without endangering all other property.

I am unwilling to avail myself of any argument, which is derived from the principle of the measure, generally known by the name of the Reform Bill. But the truth is, *that Bill has abolished prescription, when prescription alone is pleaded as a defence for the perversion of a trust.* A certain number of boroughs had been invested by the public law, with the privilege of returning Representatives to the House of Commons. In consequence of individuals obtaining property in, and around, those boroughs, they were enabled to command the few votes attached to them, and thus to send to the Parliament whom they pleased. The honor of obtaining a seat on the benches of St. Stephen's Chapel, without the trouble, expense, and degradation of a personal canvass, and other inconveniences, was so highly prized, that it was purchased with large sums of money. By this means a peculiar property was formed, which was sanctioned by prescription, and tolerated by the pub-

lic law. So fully were boroughs esteemed a property, that Mr. Pitt proposed to make an ample compensation to the proprietors, when he advocated the disfranchisement of a certain number of the borough towns; and he absolutely did so, in Ireland, at the time of the Union. The Legislature, however, has lately resolved to disfranchise these boroughs, without granting compensation, on a principle, which appears to be, in some measure, applicable to the Lay holders of the property of the Church. It decided, that the owner of a borough could not claim compensation for the power of returning a Member to Parliament, *although that power had become property, because it was an abuse of a functionary trust.* It was alleged that the owner of a borough held only a certain trust, or privilege, of which he might justly be deprived, when the good of the public made it expedient for him to relinquish it. *Expediency destroyed prescription.* The trust was no longer a public benefit. The law, therefore, interposed, to deprive the proprietors of the trust; and made no compensation for that revenue, or property, which the owner had acquired, from the anxiety of gentlemen to procure, by his means, admission into Parliament.

I am unwilling to urge this new principle of law as an argument in support of my plan. I would forbear to say to the Lay-tithe holders, "*that the law of Reform declares that a functionary trust being perverted for private interests, shall cease to be regarded as property.*" But I cannot avoid stating, that the principle of Legislation which destroyed, without compensation, the superiorities in Scotland, and the boroughs

in England ; will apply also to every perverted functionary trust, which has, in like manner become a property. If the tithes, and other Church revenues, were held by the grantees of the King, and by the successors of the grantees, under the condition of providing for the competent maintenance, in every case, of an Incumbent ; a portion of those tithes and Church revenues became a functionary trust ; and if the Incumbent has *not* been maintained, that functionary trust has been perverted, for private interests, and has become a property ; *and the Legislature has decided that such property shall no longer be covered by prescription.* The argument, as I would apply it, refers only to that part of the Lay-tithe, and other Church property, which ought to have been devoted to the maintenance of the Incumbent. *If expediency, our new rule of Legislation,* calls upon us to cancel prescription in other instances of perverted trust, for the public benefit ; will not that expediency apply also to the case of the holders of the Church property, who have perverted the trust committed to them, by failing to provide for the support of the Clergyman.

I call upon Lord John Russell, the master patriot of the day, who successfully fought the battle of expediency, against the rights of prescription, to assist the Clergy in the great, and more noble cause of Church Reform. His family are possessed of Church property to a very large extent. I call upon him to give additional proofs of his patriotism, by soliciting his noble family, either, amply to endow, according to the spirit of the grant to his ancestors, every poor Clergyman, who may reside in the parishes from

which the ducal revenues of the house of Bedford are derived ; or, to set an example to all other Lay holders of Church property, by contributing largely to some general fund for the augmentation of the impoverished benefices. *I am sure he will acknowledge that Abbey lands are quite as fit objects of such taxation, as the LANDS OF DEANS AND CHAPTERS.* I call upon this great reformer of the State to become equally eminent as a reformer in the Church. I call upon the Marquis of Cleveland, Lord Mountcashel, the Duke of Devonshire, and hundreds more, who are wealthy from the ancient property of the Church, to imitate the conduct I would recommend to the house of Bedford ; and to come forward largely, freely, and nobly, *to remove that poverty which is the scandal of the Establishment, and which they, the Lay holders of the tithes, have alone occasioned.*

I call upon the State to extend the principle of Lord Harrowby's Bill which has only as yet been applied to Lay property in advowsons, to Lay property in tithes. This Nobleman brought in a Bill, and an Act was passed in the 57th year of George the Third, which, at one blow, reduced the value of all the advowsons of the poorer livings in the possession of Lay Patrons. It obliged the Incumbent, who had been accustomed to allow only a certain stipend to the Curate, to make a great additional increase of salary ; according to the receipts of the benefice, and it thereby diminished the saleable value of the advowson. It is evident that no parent would advance as much money for the advowson of a living of two hundred a year, out of which the Bishop had the power of

enforcing one hundred and fifty pounds a year to be devoted to the Curate—as he would be disposed to have done before this Act existed, when sixty or seventy pounds, annually, was esteemed a sufficient remuneration. The decision of the Legislature, however, was most just. *It recognized the property in an advowson, as a functionary trust.* It interfered to prevent the longer continuance of an abuse of that trust. It told the Lay Patron, you shall not consider this advowson to be your property, until the trust on which you originally received it, be fully discharged. First, provide for the wants of the Church, to which you present, and then, calculate the marketable value of your property. The Act in question has conferred the most extensive power on the Bishops, by enabling them to appoint Curates, to make over to those Curates the parsonage houses; to protect them from the caprice of their employers, and by enabling them also to declare the salary to be, in some instances, equal in value to the whole living. **LET THE PRINCIPLE, THEN, OF THIS ACT BE MADE THE PRECEDENT FOR LEGISLATIVE INTERFERENCE FOR THE GENERAL BENEFIT OF THE CHURCH; AND BECOME THE BASIS OF ECCLESIASTICAL REFORM.** As the advowson was regarded as a functionary trust, in the same light let the Lay Tithe be considered. Let the trust be duly fulfilled for the benefit of the people; and when that is accomplished, estimate the remainder, and that only, as an intangible, and hereditary property.

I well know that every plan, effort, or proposal, which does not include *ecclesiastical taxation, or the*

general spoliation of Deans and Chapters, will be received with every kind of opposition, and unworthy clamor. Some will desire all things to remain as they are, whatever may be the positive inconveniences under which the Church may labor, because they are intimidated by the principle of change. Others would, without remorse, remove the ancient landmarks of our country, and innovate, recklessly and fearlessly, provided the plans of alteration are characterized by unsparing boldness, and extensive destruction. Our wisdom is to preserve nothing, merely because it is old; and to admit nothing, merely because it is new. The times, since the adoption of our novel principles of legislation, demand of us to judge of all institutions, solely from their real usefulness. The friends of the Church of England (while they believe Christianity to be of divine authority), are willing to rest the claims of the Establishment upon this foundation. We believe it to be the most useful institution in the land, because it enables every subject in England to partake of the holy sacrament, to enjoy the other means of grace and salvation, and to unite in one common worship of God. The fashionable language of the day is, that men are to choose their own religion: and the reasonableness of toleration permits them, and that wisely, so to do. As, however, there is but one God, and but one way of offering him acceptable service; it becomes the bounden duty of the government, to provide by a national establishment, for the religious instruction of the peasant, the thoughtless, and the poor. By the division of the country into parishes, the Church

accomplishes this important object. But this very division implies the residence, not of a Curate only, but of an Incumbent also; and therefore it is, that non-residence is the one great evil, which the Bishops condemn—which laws are enacted to restrain—which all the ecclesiastical bodies are using every effort to remove—but *which will ever remain a spot upon our bright escutcheon, until the Lay Patrons, and Lay Impropriators, will co-operate with the Clergy to efface this indefensible reproach.* I would implore all those who have so long possessed the property of the Church, as their own, without giving any labor in return, to unite with those who possess a similar property, and who regularly perform a duty in return, to render our institution, at once more effective and more salutary.

I make no apology for this Letter. I have endeavored to point out the *cause*, and the *remedy* of existing ecclesiastical evils and abuses. I am desirous with Lord Henley only to promote the good of the public; and the benefit of the Church of Christ. I must again repeat, whatever the Clergy are able to do, they are willing to do. If the Laity who have shared the wealth of the Church, and who profess to be interested in its welfare, will now come forward to assist the establishment in this hour when the storm has again fallen upon her—all may yet be well. If they imagine, however, that the clerical possessions may be alienated from the present, to other possessors, at the will of law commissioners—if the public become accustomed to change, alter, appropriate, and arrange as they please, the property

of the Church—the sanctity of every kind of property is destroyed—the clerical resources will vanish—the Lay Tithe will follow—and the large landed properties will soon, very soon, be swept away before the ever increasing storm. The love of change “will grow by what it feeds on.” The Church is the vanguard of the state. The tithe of the Church, is the vanguard of the rent of the landlord. The withholder of the former, soon becomes the spoliator of the latter. *I plead for the preservation of all property, when I entreat the English landlord still to protect that Church, which he at first endowed, and has so long upheld* : and to grant to the Clergy that “competent maintenance,” which will enable the King, the Parliament, and the Bishops, to remove every real evil—to destroy all just complaints—to restore influence to the Church and strength to the state—and to complete the holy reformation of the Church, by annihilating the effects of its ancient, and most unjustifiable spoliation. I would say to all—“Pray for the peace of Jerusalem
 “—They shall prosper that love Thee.”

POSTSCRIPT

TO THE

CHURCH REFORMATION SOCIETY.

MY BRETHREN,

“Ye know not what manner of spirit ye are of.” Instead of taking upon yourselves the Title of “The Church Reformation Society,” you should have designated yourselves, a Society for superseding the authority of the Bishops of the Church of England. At the very moment when the country is convulsed with numerous and most momentous changes, of which the benefit is still unapparent; and when the preservation of the remaining foundations of good government is essential to the peace of the community; you associate yourselves together, to lead the attack upon the *authority*, the *power*, and the *revenues* of the Bishops, and of the Dignitaries of the Church.

I reprint your presumptuous circular, for the purpose of subjoining a few brief remarks upon each of

its paragraphs. The first paragraph merely commemorates the day of the formation of your Society.

“ The Provisional Committee of the Church Reformation Society, in pursuance of Resolutions passed at a Meeting held in Exeter Hall, on the 6th of September, 1832, submit for consideration the following Summary of the *Principles* of the Society, and the *objects* it has in view.”

You proceed, then, to favor us with the promised details of the principles upon which your Society is founded.

“ It recognizes as essential *principles* of its constitution, the firmest attachment to, and maintenance of, the Articles, Doctrines, and Liturgy of the Church of England; the inviolability of the National Church as by law established; the unalienable nature of the Church property from ecclesiastical purposes; the integrity of all vested rights therein; and the support of the Episcopal order as of scriptural and apostolical institution.”

As the Son of man was betrayed by the kiss of Judas, so are our most holy and valuable institutions betrayed by the pretended love of their friends. When the Church was overthrown in the days of Charles, every attack was begun by the most fervent declarations of love, for its *Articles*, *Doctrines*, and *Liturgy*. The friends of the Church, only professed a desire to improve it—to make it a little more pure—a little more perfect. They overlooked the learning, the piety, the love of truth which had raised it—the blood which had been shed in its defence, and the martyrs who pressed the Prayer Book to their hearts, in the midst of the flames. They overlooked all these to confederate with the enemy; and by their strength, they enabled him to prevail. So it will be again, if men of personal piety, and of un-

feigned attachment to the *Articles, Doctrines, and Liturgy* of the Church, unite with the Infidel, the Papist, and the Puritan, in proposing needless changes in our venerable institutions. If your principles are really such as you profess—if you recognise, as one of these principles, the support of the Episcopal order, as of “Scriptural and Apostolical institution,” you will leave to the Bishops of the Church of Christ, the power to remedy the evils which are supposed to exist in our Church. You will not assume to yourselves the correction of abuses, or the promotion of doubtful improvements.

“Convinced that a strong and general desire exists in the country for a reform in the administration of the Church, and fearful lest that desire should manifest itself in a manner injurious to the cause of religion, this Society will be careful to prevent its proceedings from assuming a political character, and will seek to place any measure of reformation which it may propose upon a purely scriptural and religious foundation.”

Again I ask, cannot all this be effected by the rulers of the Church? Where is then, the necessity of this interference on your part? I acknowledge that every citizen in a free state, and every Christian in the Church of Christ, possesses the undoubted privilege of submitting his opinions, and his plans of reform, or of improvement, to the consideration of his superiors; and to the nation at large. I cannot, therefore, censure the conduct of Mr. Hall, Acaster, Sims, Sandford, Riland, Miller, Lord Henley, Dr. Burton, and others who, as individuals have expressed their free opinions, and proposed their designs of good to the approbation, or to the disapprobation of society. But *none of them are justified in forming societies which*

shall support the opinions, or the plans of individuals, by the influence of numbers. Political unions have been declared unlawful by the present Prime Minister of England. Religious unions formed upon the same principles, will surely fall under the same condemnation. We neither require political, nor religious Jacobins.

In what is called the government of the multitude, says Mr. Pitt, they are not the many who govern the few, but the few who govern the many. It is a species of tyranny, which adds insult, to the wretchedness of its subjects, by styling its own arbitrary decrees, the voice of the people; and sanctioning acts of oppression, under the pretence of the national will.

“As it considers that the Bishops and Clergy should be themselves instrumental in preparing such measures as shall be brought before the Legislature, the Society will, in the first instance, in order more effectually to advance its objects, recommend the presentation of Petitions to his Majesty and both Houses of Parliament for such enactments as may render the Convocation an efficient ecclesiastical synod, affording a full and fair representation of the Clergy.”

When the Convocation was formerly summoned by the State, it possessed the power of voting money, and therefore it was an influential body, in the country. The people were not separated into sects and parties as they now are; nor were the Clergy divided among themselves. At that time the Convocation was useful, because the members of the Church, not having many divisions among them, submitted with deference to its decisions. But when we contemplate the Convocation assembled in the reign of Charles, and the Convocation in the reign

of Anne, and remember the heart-burnings and discord they both occasioned; it may be reasonably doubted whether the enactments of a Convocation would not be the signal for more dissension, party spirit, and unquietness, than even now prevail among us. The Convocation has lost its power of assessment, and therefore its influence in the State. The Sectarrians would laugh at its decrees. The Church does not require its assistance. Its faith is pure. Its worship is free from blame, and if there are any blemishes, its rulers are both willing and competent to remove them.

“The *objects* of the Society are—

“1. To attain the gradual abolition of plurality of benefices with cure of souls.”

This must be done by increasing poor livings. I have shewn that the Archbishop’s Bill, will enable the ecclesiastical part of the Church to increase the livings at their disposal. It only remains that the Lay Impropropriators should be required to augment the livings in the gift of Laymen; and that every Incumbent shall hereafter accept his benefice on condition of residence.

“2. To put an end to the non-residence of all ranks of the Clergy.”

This object is being steadily kept in view by the Bishops. No Society is necessary to urge them to this duty.

“3. By the abolition of all sinecure offices, and by some graduated scale of assessment on larger benefices, to remedy the inadequate remuneration of many of the Clergy, to supply the deficiency of glebe-houses, and the want of churches and ministerial instruction in populous districts.”

The meaning of this is—destroy Deans and Chapters, that you may make more valuable the livings in the gift of the Lay Patrons; and tax the larger benefices for the same object. To provide for the building of parsonage houses, the living, when a vacancy occurs, might be left to the care of the Curate for three or four years, and the revenues might be appropriated to this purpose. Churches are now being built in many places. I trust their number will be increased.

“4. To suggest the necessity of a course of strictly professional study and a period of probation for candidates for holy orders, so as to secure ministers duly qualified for their sacred and responsible office.”

This must be left to the two Universities. Any individual of the Society may submit his ideas of education to the Heads of the Collegiate Houses.

“5. To facilitate the endowment of places of worship: and to provide more ample and suitable accommodation for the poor.”

God grant this object success; and may his blessing attend every effort to promote His worship, in the pure faith and forms of the Church of England.

“6. To provide for the superannuation of aged or infirm ministers.”

A most useful, and praiseworthy object.

“7. To remedy the evils of the present system of Church patronage.”

Church patronage at present is vested in all classes, from the crown to the merchant, the farmer, and the congregation. The plan proposed by many, and I believe, desired by this Society is, to place the Church patronage in a Board of Commissioners. If the crown wishes to dispose of its patronage, and commit

it to such a Board, I am not aware that there is any law to prevent it. But surely the Bishops are more fit judges of the professional merits, and attainments of the candidates for preferment; and are more likely "to secure ministers duly qualified for their sacred and responsible office," than it is possible for any board of commissioners, appointed by the crown, to be. Episcopal patronage, therefore, as well as that attached to Colleges, and ecclesiastical bodies, ought rather to be increased, than diminished. There are, however, 7000 livings in the gift of Laymen. Let us suppose that this Church patronage is to be made over to a board of commissioners. It follows, as a matter of course, that the State must purchase the advowsons. We will calculate these 7000 livings at £300. a year. To become possessed of the advowsons, it would require, at twelve years purchase, the sum of twenty-four millions two hundred thousand pounds. The disposal of the patronage is easy, if the money could be procured.

" 8. To devise the best mode of commutation of tithe."

It is unpleasant to be required to say a word on the subject of Church property, because we appear to be self-interested, whenever we object to the motives or conduct of those, with whom we may differ. I cannot, however, forbear remarking, that the mode of paying the Clergy by tithes, was first commanded in another dispensation, by the Creator and Ruler of man. *The God who gave the harvest, first appointed the tithe.* He who knows what is *in* man, and what is best *for* man, has ordained this mode of payment—who then can doubt of its wisdom? By receiving the tithe,

the minister of religion is alike independent of the power of the government and state, and of the caprice of the people. His interests are identified with those of the land; and his income rises or falls with its value. We do not rest our claim to tithe in the Christian dispensation, *solely* upon the divine origin of this mode of payment. We rest it on the law of the land; and *that* law may commute, or compound, as it pleases, or as the people may direct; but still the reflection returns, that what God has done must be wisest and best. The tithe of the harvest is the offering of man, to testify his dependance, and gratitude to the Lord of the harvest, who maketh his sun to shine upon the evil and the good—and sendeth rain upon the just, and upon the unjust.

“9. To remove the great disproportion of the Episcopal revenues, and thus preclude the necessity of commendams, obviate the temptation to translations, and provide for a division of the more extensive sees, and the revival of suffragan Bishops.”

The expenses attendant on the sees of Durham, London, Winchester, &c., are great, in proportion to their revenues. Translations are useful in cases of unpopularity, arising from strict attention to duty, or other causes. Suffragan Bishops may, or may not, be useful. Of this I am certain, that these objects may be safely confided to any well-constituted Government: and they ought not to be the care of a society of Episcopalians. Let me, however, ask—*if the property appropriated to the Clergy, by succession, may be alienated from them, what security remains for property appropriated to the Laity, by will, or by descent?* Will it not also be deemed expedi-

ent, at some future day, to remove the great disproportion in the revenues of Peers, to prevent any temptations to the strawberry leaf, and undue political interest? or why not tax the large estates, to increase the smaller?

“ 10. To consider whether the interests of the Church (after an efficient Convocation shall have been established) require the presence of the Archbishops and Bishops in Parliament; and if not to recommend that no Prelate hereafter appointed have a seat in the House of Lords.”

Does the Committee of the Church Reformation Society wish the administration of the Church to fall into the hands of Jews, Turks, Infidels, and Heretics? They gently insinuate their desire to eject the Bishops from the House of Peers, and no Clergyman can be admitted into the Commons' House of Parliament. For the further consideration of this subject, I would refer to Bishop Hall, to Collier, and to the speeches, and books, that were spoken and written, when this question was agitated in the times of the Puritans. It is too long and too important to be discussed in this place.

“ 11. To recommend a revision of the Canons.”

Many are undoubtedly obsolete. The Bishops may safely and wisely revise them.

“ 12. To promote the establishment of Diocesan Synods.”

Let us see how this would work.

Extract from the Farnham Newspaper, 10th Dec. 18—.

“ The Diocesan Synod of Winchester resolved on — last, by a majority of five, that the 17th article of the Church of England *was* decidedly Calvinistic.”

Extract from the Peterborough Newspaper, Dec.
10, 18—.

“The Diocesan Synod of Peterborough resolved on —— last, by a majority of seven, that the 17th article of the Church of England was *not* Calvinistic.”

Let us imagine the state of the Church when the newspapers would be full of speeches against speeches—when synod would be opposed to synod, and a majority of Clergy in one province to a majority of Clergy in another. Again I say, as we have truth, sacred truth established among us—as we have institutions to defend it, and rulers to watch over it—*let us go on as we have done for centuries in peace and quietness*, worshipping God, as he has directed; and thanking him for the means of grace, and for the hope of glory.

I put the remaining three paragraphs together, as they all bear the same signification.

“13. To collect, through various channels, the opinions of well-informed, judicious, and religious members of the community, upon the various evils and imperfections in the administration of the Church, together with the best means of correcting the same.

“14 To ascertain the numbers of those who are favourable to an efficient and religious measure of Church Reform: the Society being convinced that a knowledge of their character and principles will remove many fears and suspicions which are now groundlessly entertained.

“15. To promote Petitions to His Majesty and both Houses of Parliament; and Memorials to the Archbishops and Bishops, as to the various measures necessary for the welfare of the Church.”

What can this mean, but to agitate, to irritate, and to disturb? Many may be ready to imagine, and to point out, various evils and imperfections in the administration of the Church, but will the accusing

parties be inclined to agree in the remedy? Spoliation may be a momentary bond of union, which may enable them to pull down, but where will the master-hand be found to repair and to build up? To endeavor to espy evil, to arrange the personal religion of the land, in conjunction with all its irreligion, against those institutions, which, though not faultless, have been honored with an abundant blessing—is no less than to invite discontent, and to encourage faction. I again say, My brethren, “ye know not what manner of spirit ye are of.” Be not offended if I implore you to learn from the past. Do not again rally Puritanism against Episcopacy. Dissolve your Society. Return to your parishes. Leave the administration of the Church to the Rulers of the Church. Study the peace of Israel, by uniting submission to authority with the religion of the heart; and do not swell that restless tide of love of change, which now rolls on so vehemently, as to threaten the very existence of all those honored institutions, which are endeared to us alike by their antiquity and utility. Pardon the freedom with which I have spoken. I have in view the same great object with yourselves, the good of the Church of Christ, and the blessing of God upon my country. I differ from you only in the remedy to be applied—for the few supposed blemishes which may exist in our establishments. I think that the authority of our Rulers should be strengthened rather than weakened; and that no self-elected, irresponsible societies should interfere to direct, or control, our ecclesiastical rulers. I have expressed this opinion boldly and freely, but in the spirit of kindness, good will, and love to all. I

began this Letter with the prayer of Lord Henley for the blessing of God upon the Church. I would end it also with his concluding supplication—“*May the last works of the Church of England be more abundant and more excellent than her first—that we may be presented unto God, through Jesus Christ; a glorious Church, without blemish and without spot.*”

D R A F T

OF AN

ACT OF PARLIAMENT, EMBODYING THE PLAN PROPOSED.

Whereas it is expedient that there should be a resident incumbent in every parish—and *whereas* a large portion of the tithes, lands, and other possessions, which had been originally granted to the incumbents of benefices, to promote, and to secure such residence, afterwards passed into the possession of certain monastic Bodies, by or under divers deeds of appropriation, on condition, nevertheless, that every such monastic Body should nominate a resident incumbent in any parish, the tithes or lands of which are so appropriated as aforesaid with “a convenable maintenance” for the said Incumbent—and *whereas* a power was vested in, and from time to time exercised, by the Bishops, requiring every such monastic Body in the enjoyment of such tithes and lands within their respective dioceses, to augment the provision made for the resident Incumbents, where such provision was found to be insufficient—and *whereas* upon the suppression of monasteries all such appropriated tithes and lands passed into the possession of the crown, and were afterwards

Monastic Bodies required to provide a convenable maintenance for Incumbent.

Bishops authorized to increase the same.

- conveyed by royal grant to divers Laymen, by whose descendants or alienees they are now enjoyed—and *whereas*, in consequence of the non-exercise of such before-mentioned powers by the Bishops, it has with many become doubtful whether any, or what augmentation of poor livings can now, as heretofore, be effected by their interference or authority—and *whereas* by an Act passed in the first year of his late Majesty King George the 1st entitled “An Act for making more effectually her late Majesty’s gracious intentions for augmenting the maintenance of the Clergy,” the Bishops are empowered and directed to make reports of each living within their respective dioceses—and *whereas* by an Act of the 17 George the 3rd, entitled “An Act to promote the residence of the Parochial Clergy, by making provision for the more speedy and effectual building, rebuilding, repairing, or purchasing houses, and other necessary buildings and tenements, for the use of their benefices”—the Incumbents of benefices are authorised to mortgage their revenues for certain purposes therein specified—and *whereas* by an Act 57 George 3rd, entitled “an Act to consolidate and amend the laws relating to spiritual persons holding of farms; and for enforcing the residence of spiritual persons on their benefices; and for the support and maintenance of stipendiary Curates in England, [10th July, 1817]—and by another Act passed in the second year of his present Majesty, commonly called the Church Building Act, the Lords’ Commissioners of the Treasury are empowered to issue money for the improvement of ecclesiastical property—and *whereas* by an Act passed in the 3rd year of his present Majesty, entitled “an Act to amend and render more effectual two Acts, passed in the fifty-eighth and fifty-ninth years of his late Majesty, for building and promoting the building of additional Churches in populous parishes”—[22nd July, 1822.]—the Patrons of benefices are enabled to annex certain tithes to the stipends attached to
- 1 G. 3.
- 17 G. 3.
- 57 G. 3.
- Lords of the Treasury empowered to issue money for Ecclesiastical purposes.

the said benefices—and whereas the above recited Acts have not hitherto been found effectual to accomplish their object by ensuring the necessary augmentation of poor livings, and it has become desirable that new powers should be granted by the Legislature for securing the permanent residence of the Parochial Clergy—

Be it, therefore, enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in the present Parliament assembled, and by the authority of the same, that the Bishops of the Church of England be empowered to return to the Commissioners of Queen Anne's Bounty, a report of the value of all livings, of which the yearly income shall be less than one hundred and fifty pounds, in all parishes wherein the great tithes and other ancient possessions of the Church, have been alienated to Lay persons—

The Bishops to return the report of the value of livings.

That the Incumbent of such poor livings be empowered to borrow such sums of money, as to the Bishop may seem fit for the augmentation of his living, and to execute any security for the payment of interest at the rate of one per centum per annum, on any sum which may be borrowed for the augmentation of such poor living, and also for the payment of the sum of one hundred pounds in discharge of the principal borrowed, to be paid yearly, and to be placed at interest in the public funds, until the whole sum which shall have been so borrowed, shall be repaid—

The Incumbent be empowered to mortgage.

THAT the Patron of such poor living be likewise enabled to give security for the payment of one per centum per annum, until such sum borrowed for the augmentation of such poor living be repaid—

The Patron be empowered to pay one per cent. of the interest.

That the Bishops be further enabled to obtain information of the value of the whole of the great tithes and other possessions of the Church which are now vested in the descendants of the original grantees or their alienees, and to receive from the

Lay Improprators to assess their lands for the remaining interest.

The Bishops to obtain returns

of the extent
of Confiscated
Church Proper-
ty.

owners of such ancient Church possessions the sums which may be necessary to pay the remainder of the interest of the sums of money which shall have been deemed necessary by the Bishops, to be borrowed for the purpose of augmenting such poor benefices.

Bishops to obtain security for the re-payment of money from the Incumbent, Patron, and Lay Impropriators. The Bishops to report the same to the Govern-ors of Queen Anne's Bounty.

That when the Bishops shall have obtained from the Incumbent, Patron, and Impropriators, ample and sufficient security for the repayment of the principal and interest of such sums as the Bishop may have deemed advisable to be borrowed for the augmentation of such poor livings; the Bishop shall return a report of the same to the governors of the Queen Anne's Bounty.

Lords of the Treasury re-quired to ad-vance the money for the augmen-tation of poor livings.

That the governors of the Queen Anne's Bounty shall report the same to the Lords of the Treasury, and that the Lords of the Treasury shall be then empowered to advance the sum, which in the opinion of the Bishop shall be required for the augmentation of such poor livings, provided always that such principal sum shall not exceed £5,000. at the rate of 4 per cent. interest, or £5,700. at the rate of 3½ per cent. interest.

That when such sum of £5,000. £5,700. shall have been repaid, it shall be lawful for the Lords of the Treasury to advance another sum of £5,000. or £5,700. upon similar security.

Certificates for the money bor-rowed given to Lords of Treas-ury.

Provided always that the Lords of the Treasury shall receive certificates at the time when such principal money shall be advanced for the augmentation of such poor living, that the Incumbent thereof does not hold any other benefice, and that he purposes to reside on such augmented benefice throughout the year, excepting that if circumstances shall require him to do so, he shall be permitted to be absent from such benefices, during three months in each year.

Incumbent re-quired to reside in his benefice.

